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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

LETTER FROM A GENTLEMAN OF BALTIMORE TO HIS FRIEND IN NEW-YORK, ON THE SUBJECT OF SLAVERY.—DECEMBER 12, 1841.

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I acknowledge that my impressions upon the subject of negro slavery are very strong; but this is the result of observation and reflection—not of prejudice. At earlier periods of my life my opinions faltered;—but that was because they were unsupported by sufficient knowledge, and unconfirmed by sufficient meditation.

The inquiry seems to be, whether the people of the South, by continuing to hold their slaves in bondage, merit the Divine displeasure;—or, what is truly of much less consequence, the censure of British and New England abolitionists. The only way to arrive at the will of God is to refer to the natural or revealed evidences of it. Where the latter exist, and are easily interpreted, there is, of course, an end of the inquiry. To question the beneficence and wisdom of His arrangements would be foolish and irreverent; and I, certainly, have no disposition to reason with those who would do so. That the institution of slavery, then, is one of the primitive domestic relations, ordained and established by the Creator, for wise purposes, and as *one of the best means of promoting the happiness of the human family*, I have no doubt: nor do I doubt that, by it, the human family are the better compacted and interwoven, the system of mutual relation and dependency the better established, and the great chain of subordination, so essential to the Divine, as well as to human governments, the better sustained.

The prophetic denunciation of Noah of one of the three branches of his family is the first notice of slavery upon record; and it occurred, literally, at the very dawn of time. Noah spoke under the dictation of Heaven;—his words were the words of Omnipotence, and, by them, slavery was ordained in the world. So important an act of God was not casual; it was the result of premeditation and design; it allotted to a distinct portion of the human family a position in the world of extreme subordination and dependency. This was an early and primitive arrangement of the Almighty; an institution set up in the household of Noah, to be perpetuated, through all time, upon one of the branches of his family.—The words of Noah are: "Cursed be Canaan; a servant of servants shall he be to his brethren. And he said blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and shall dwell in the tents of Shem, and Canaan shall be his servant." Gen. 9th: 25th.

And we find, afterwards, in chapters 14 and 17, of the same book, that Abraham, the "friend of God," had acquired, and owned very many servants; and that God, in establishing his covenants with that good man, gave express instructions as to the treatment of his slaves,—of those that he had "*bought with money of the stranger.*" In Leviticus, 25th chapter, 39th to the 46th verse, God, in delivering the law to Moses, says: "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant: But as a hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the year of Jubilee: And then shall he depart from thee, and both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondmen. Thou shalt not rule over him with rigor, but shalt fear thy God.—Both thy bondmen and bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession.—*And ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall be your bondmen forever:* But over your brethren, the children of Israel, ye shall not rule one over another with rigor." Again: In Exodus, chapter, 21—20th and 21st verses, God, in delivering the ten commandments, and sundry other laws and ordinances to the Israelites, says: "And if a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished; *for he is his money.*"

So much for the Old Testament: For the New: Although we have nothing on record that fell immediately from the lips of the Saviour on this subject, yet, if St. Peter and St. Paul are to be deemed correct expounders of his doctrines, we have abundant evidence that he deemed it no part of his heavenly errand to disturb the arrangements of the Creator in regard to slavery in the world. Indeed, Christ himself, in his sermon on the Mount—that admirable compendium of Ethics, and the first of his teachings on earth, says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill: For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

St. Paul, the chief of the apostles, in his letter to the Ephesians, 6th chapter, 5th verse, says: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ." Again: in his epistle to the Colossians, 3d chapter, 22d verse, he says: "Servants, obey, in all things, your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God."

In the 4th chapter, verse 1st, he says: "Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven."—In his first epistle to Timothy, chapter 6th, verse 1st, he says: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God, and his doctrine, be not blaspheme d." In his epistle to Titus, 2d chapter, verse 9th, he says: "Exhort servants to be obedient unto their masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." The apostle Peter, in his first epistle general, 2d chapter, holds this language: "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward."

These multiplied evidences that the great Author of all things, himself, established slavery in the world need no comment. They speak with resistless force, to the point. It was as obviously a part of his design and arrangement that slaves should exist, and be patient of their condition and obedient to their masters, as that wives and children should exist, in a state of subordination and obedience to their husbands and parents.

The establishment, the definition, the rules for the mutual government of these three domestic relations are equally plain upon the face of the sacred record. There is no more doubt about one, than another; of neither can it be said that it is more clearly inscribed upon the page than the rest.

They all, as well as the other institutions of God, have been assailed, and overthrown, by infidels and miscreants, in different States, and at different periods of the world; and, sometimes, these mischiefs have been perpetrated, even by ignorant zealots and silly fanatics. In France, for example, at a modern era, the institution of marriage was repudiated—and little children were taught to turn from the parental shrine, and bend the knee to the naked goddess of Liberty.

These execrable tenets were inculcated throughout the State, by men, who, to say the least of them, were quite as respectable, both for intelligence and numbers, as those who compose the present classes of abolitionists. Yet it was quite evident that God ordained marriage, and that his Son, with his own lips, had taught little children lessons of obedience to their parents.

Before advancing from this branch of the inquiry it is proper that I ask your indulgence, for having quoted, at length, the passages of scripture upon which this part of the argument rests. The simple array of them, it appears to me, leads necessarily to conviction; and it is better that the letter should be a little encumbered, than that they should be forgotten.

—

$10 REWARD.

Ran away from the subscribers, on the 15th of last month, the negro man *Charles*, about 45 years of age, 5 feet 6 inches high; red complexion; has had the *upper lid of his right eye torn, and a scar on his forehead;* speaks English only, and stutters when spoken to; had on when he left, *an iron collar*, the prongs of which he broke off before absconding.—The above reward will be paid for the arrest of said slave. W. E. & R. MURPHY, 132 Old Basin

The Standard.

THE RIGHT OF SEARCH.

We make the following extracts from an excellent article in the New-York Evangelist. Although there has been much already said on the subject, it will be well to give the following a thoughtful perusal; for a crisis seems approaching, which will require clear perceptions, and active performance of duty, from all just and reflecting minds in the community.

In allusion to the correspondence between Mr. Stevenson and the British minister, the editor says:

Before proceeding to a brief review of this correspondence, and the principles involved, it is proper to make a passing remark upon the feeling existing to a considerable, and to a lamentable extent in this country, in favor of a war with England. The controversy in relation to our eastern boundary, the trouble and disorders on the northern frontier, and the hostility engendered in the breasts of slaveholders, by the interference of that nation with the slave trade, and by the asylum which she presents for fugitive slaves, are seized upon by thousands, who look for glory in the field, or profit from war and its vast expenditures, or at least for some change, as the means of fanning into flame the national displeasure. And there is more reason than most suppose, to apprehend that unless the sober-minded part of the community, and those on whom the expense and loss will fall, make their voices heard and their influence felt, the turbulent spirits of the nation will involve us in a war in which we have nothing to gain and much to lose; and the consequences of which, in the sacrifice of human life, in the destruction of property and waste of treasure, and accumulation of national debt, will be surpassed in evil by the prostration of individual morals, and wide and deep corruption, and the fearful consequences, in a portion of our country, of domestic insurrections.

* * * * * * *

In justification of the detention of American vessels found engaged in the slave trade on the coast of Africa, the British minister states—

That a formal agreement was entered into on the 11th of March, 1840, by the commanding officer of her Majesty's ships on the coast of Africa, and the officer commanding the vessel sent by the United States government to suppress the slave trade of the United States on the African coast; and by that agreement, those officers, for the purpose of carrying into execution the "orders and views of their respective governments, respecting the suppression of the slave trade, requested each other," and agreed to detain all vessels under the United States flag, found to be fully equipped for, and engaged in, the slave trade; and it was agreed that such vessels should be eventually handed over to the United States cruisers, if proved to be United States property, and to British cruisers if proved to be Spanish, Portuguese, Brazilian, or English property. And that the commanding officers of her Majesty's vessels had no reason to suppose that, when giving effect to this agreement, by detaining vessels bearing the United States flag, and engaged in the slave trade, they were doing a thing which would be disagreeable to the government of the United States.

But upon finding that this *was disagreeable* to the government of the United States, orders were given to the British commanders on the African coast, *not to interfere with American vessels engaged in the slave trade;* but at the same time they were instructed to visit vessels found on that coast, though showing the stars and stripes, and to examine them, so far as to ascertain their national character. *And here is the point of controversy between the two governments. The British minister expressly disavows any right to search or detain American vessels on the high seas in time of peace, though found engaged in the slave trade, or committing any other enormity not prohibited by the laws of nations; but she claims the right of visiting them for the purpose of ascertaining their national character;* that is, that the mere exhibition of the American flag, which any vessel that chooses may raise, shall not of itself be evidence of her character, since an English or Spanish ship, which she would have a right to capture when engaged in the slave trade, could easily exhibit the United States flag.

Mr. Stevenson, on the other, insists that the right of visitation cannot be exercised with respect to any vessel sailing under the American flag; but when pressed with the absurdity of this claim, he seems to retreat from his first position, and to confine himself to vessels rightfully entitled to wear the American flag. He admits *that there is too much reason to believe and deplore that the flag of the Union has been grossly abused by other nations, as a cover to their slave traffick.*

The English government endeavored to induce the United States to unite with her, and other Christian nations, for the effectual suppression of this traffick, by granting, under careful restrictions, similar rights of search and detention, as have been mutually conceded by other powers. This our government had refused. For a short period, this right was exercised, to a limited extent, by an arrangement between the English and American commanders on the African coast. The arrangement being disavowed by the American government, Great Britain now disclaims all right to interfere with ships of the United States engaged in the slave trade; but claims that she has a right to visit vessels whose characters are suspicious, and to ascertain whether, by belonging to the United States, they are exempt from search and detention by her cruisers. Our government claims that when upon such *visitation it turns out that the vessel, whether engaged in the slave trade or in lawful commerce, belongs to the United States, the act of visitation is a trespass upon our national rights, and an indignity to our flag.* This is, in effect, denying the right of visitation and inquiry, in every case where the commander of a vessel, be she engaged in lawful or unlawful commerce, be she pirate, outlaw, or the prize of ruffian banditti, claims an American character. Whatever the circumstances of suspicion as to her national or piratical character, she is permitted to claim the protection of our flag, and claiming this, cannot be visited by a cruiser without endangering a national quarrel.

All nations have an equal right upon the ocean. It is a common highway, upon which none can claim exclusive privileges, or exercise power or jurisdiction, except over her own ships and subjects, and such others as may, by treaty stipulations, be subjected to her authority. From this general rule, there is one exception. It is the right of all nations to seize piratical cruisers, or others found violating the laws of nations. For such purpose the commanders of public ships are a kind of police officers, having an authority resembling that of the municipal police on land. This is necessary to secure safety on the high seas. Wherever a vessel is found at sea under circumstances calculated to excite a just suspicion of her lawful character, it is not only the right, but the duty, of a naval officer falling in with her, to visit and examine her, no matter what flag she may choose to exhibit. It may turn out, upon examination, that what appeared suspicious is satisfactorily explained. But if there was anything in her appearance, or in the circumstances under which she may have been found, to excite a just suspicion; and if the examination proceed no farther, and the detention continued no longer than needful, in the exercise of a proper discretion, to ascertain her true character, the nation to which she belonged can rightfully make no complaint of the visitation and examination. This principle of national law is conceded by all. It is exercised by our naval commanders, and those of all other nations.

There is, then, to some extent, on the ocean, the right of visitation and search; a power, the proper exercise of which is justifiable, and for the abuse of which, every nation is responsible for its naval officers.

There may be a trade lawful to the ships and subjects of one nation, and prohibited by municipal law or by treaties to those of others. Each nation has a right to enforce her own law over her own subjects, and upon the vessels and merchandise belonging to them. For the purpose of breaking up or preventing an iniquitous traffick, like the slave trade, several nations may unite together, and make common cause against the offense when committed by subjects of either of the associated nations. The natural consequence of such measures is, that their subjects, who are disposed to break through the law, often cloak their real character by assuming the flag of a nation which tolerates the traffick, or makes no efficient efforts for its prevention. If there be no authority to inquire into the assumed character of ships found at sea, and where their national character is doubtful, then the laws or treaty stipulations become at once but waste paper. They cannot be enforced; for an English or Spanish slave ship in the presence of a British cruiser, would at once assume the flag of the United States. Mr. Stevenson admits that the mere flag cannot protect her, unless she has a right to wear it; and yet he resists the only means by which this right can be ascertained. The cruiser is required to know, without examination of her papers, or anything else, what is her real national character.

The proposition that the mere flag, or "piece of bunting," shall be taken as conclusive evidence of national character, was too glaring in its absurdity to be persisted in by Mr. Stevenson; but yet, abandoning it in words, he still maintains it in effect; for he denies the right of examination until after all the certainty which an examination could produce, is obtained. The result is, that the naked flag must be taken as conclusive evidence of national character. The same principle, by the same reasoning, may be applied to a vessel presenting every appearance of a piratical character, but wearing our flag. It is true, if she turns out to be a pirate, the cruiser stands justified in her visitation; but if it turns out otherwise, we have a cause of quarrel for the insult to our flag. These are abstractions, which, however they may flourish in the soil of Virginia, will find but little nourishment from common sense, and be likely to have but a slow and stinted growth among the community of nations. Great Britain, through her minister, has said that the right of visitation and examination for this purpose, and to this extent, will not be abandoned. It remains now to be seen whether the United States is prepared to resort to the *ultima ratio* in support of the principle thus advanced by her minister.

It is the fashion of those who make politics a trade, to flatter the vanity of the nation, and to put forth an exhibition of zeal in favor of any claim of right, set up against another nation. There is no demand so absurd, so unattainable, or so worthless, if conceded to us, for the maintenance of which this class of men are not ready to buckle on the armor and do battle with wondrous valor. These wind-mill knights of the quill and the stump are very Hotspurs when they can conjure up a fancy that the national honor is at stake. It is quite time to look soberly at things. The boyhood of our nation is passed, and we ought to feel a consciousness, not only that we have reached the state of manhood, but that it is no longer so much a matter of question, as to need or to excuse the swagger so common to premature virility.

National honor ought to be cherished. A virtuous and high-minded people will guard it with careful vigilance. But that honor which is worth preserving, is a thing of substance; it is a character for noble, generous, and just principles, and for high and manly resolve; and not a petty, waspish disposition, watching for offense, and ready to take fire without reason or consideration.

What does this honor demand of us, in relation to the slave trade? Does it call upon us to claim reparation for an insult to our flag, when American renegadoes and Spanish slave dealers raise it over the fetters and manacles prepared for the victims of their heartless and piratical cupidity? We have declared the trade piracy—we have spread on paper, statutes marking it with deep abhorrence, and denouncing against it the heaviest punishment. We make loud boasts to the nations of the earth, of our forwardness and burning zeal for its suppression; and yet we not only refuse to concede to those whom we have invited to unite in the cause, the right to stop our vessels when engaged in the trade; but while we acknowledge that our flag and national character are grossly abused by the subjects of other nations, who fraudulently shelter themselves under it, for the purpose of escaping detection by their own governments, we refuse to those governments all means of detecting the fraud. We denounce the slave trade, and at the same time make our flag a protection to the abandoned of all nations, and give them safety under its stars and stripes in carrying on their inhuman work. If the claim of impunity, set up by Mr. Stevenson, be yielded to, the laws and treaties of all other nations, intended to suppress the traffick, become at once a dead letter. Upon meeting a British cruiser, the slaver assumes the American flag, and claims an American character—all examination or inquiry is forbidden, and she moves safely on her way. The same slaver meets an American cruiser, and assumes the English or Spanish flag and character, and must pass on, unmolested. Is it strange that the slave trade continues, while the United States thus thrusts herself in for its effectual protection? Is our honor not startled, our sensibility to the opinions of all Christian nations unaffected, at the occasion we thus give for just reproach? Is it nothing to our sense of character that our actions, standing in such marked contrast with our professions, fix upon our nation the deep brand of hypocrisy? We may, indeed, bluster down the sense of shame; but there is a stain upon our honor, deeper and darker than could be fixed upon it by all the navies of Christendom.

If our zeal for the suppression of the slave trade equalled a tithe of our professions, will any disinterested judge believe that we should so pertinaciously refuse to unite on any terms with other nations, for its suppression? And when we not only refuse this, but thus thrust ourselves in the way of every effort on the part of others, there is but one judgment that can be formed of us, by the civilized world. We shall stand out in public opinion, the shameless, unblushing supporters of the slave trade, with no other grace but a shallow effort to cloak our shame by a hollow-hearted hypocrisy, written out in formal language on our statute book.

If there be virtue in the nation, it is time for it to step forth, and rescue its honor from the keeping of men by whom it is so vilely handled. If there be a love of liberty, it is high time that love expanded into something better than a narrow-minded selfishness, caring nothing for bands and fetters, so our own precious limbs are unshackled. If there exists a consciousness of manly strength, and of high, virtuous principle, let it manifest itself by casting away the puerile fear of being overshadowed by British power, or eclipsed by British virtues, if common cause should be made with her against those whom we have christened pirates. In fine, however we may cherish at home the commerce in human beings, if we fear God or regard man, let us act up to our professions in regard to the African slave trade.

From the Emancipator.

"OUR SHIPWRECKED SLAVES."

Among the grave and weighty matters pending between the United States and Great Britain, which seriously affect the "diplomatic relations" of the two countries, one of the most perplexing, and under the present auspices of our own government, absolutely unmanageable, is that concerning American slaves, driven by shipwreck or stress of weather into the ports of British West Indies, and there liberated by the force of British law. The views of the present executive administration are undoubtedly expressed in the following remarks of the Hon. Caleb Cushing, chairman of the committee on foreign relations, in the House of Representatives, in June last, and a leader of that portion of northern whigs who go thorougly for the support of "THE JOHN TYLER ADMINISTRATION." Mr. Cushing was enumerating the several grounds of grievance and complaint held by our government against Great Britain, and he says that among the acts of the gravest and most threatening description which constitute the "aggressions on the rights of the United States" that England is "perpetually committing," is "the *innovation upon the law of nations*, which England is *endeavoring to force* upon us, at the expense of our southern States, in the case of *our shipwrecked slaves, unlawfully* taken from their masters by British officers in the West Indies; new instances of which have occurred within the last year."

Now, in the first place, it is not an "innovation on the law of nations," for the courts of Great Britain to extend equal protection to all foreigners thrown into her ports by stress of weather, but is what the law of nations always required. And there is no authority in any treaty among civilized nations, nor in any authentic writer on national law, for us to insist upon requiring another nation to recognize, on their own soil, the right of ownership of a master over a slave, because such right was established by the local law of the country from which they came. Such right has never been recognized by the nations around the Mediterranean, either in regard to Christian slaves held by Moors, or African slaves held by Christian States. No such principle has prevailed in the West India islands, even in regard to runaway slaves. On the contrary, the principle assumed by the Supreme Court of the United States, in the Mississippi case, has prevailed every where; to wit, *that the right of property in slaves is purely local*, and does not attach beyond the actual jurisdiction of the State or country that creates such ownership.

In the second place, those slaves are not, by any construction, "OUR *shipwrecked slaves*;" for there is no sense in which the national government is bound to look after them. They were property in *South Carolina;* but when they were carried, by the consent of their masters, beyond the jurisdiction of South Carolina, to where the exclusive jurisdiction of the *national government* takes effect,—to wit, on the high seas, they ceased to have the attribute of property; for *by the decision of the Supreme Court, our federal government can only know slaves as "persons, and not as property."*

And, in the third place, they are not *unlawfully* taken from their masters; for they are taken by due course of law; under the same process, and by the same law, the habeas corpus, which exists in this country, and which would doubtless be applied in the same way, were a cargo of Algerine slaves to be driven into the port of Boston or Salem—the old Anglo-Saxon law, the glory of America as well as of England, and which the statesmen of both countries *ought* to agree in endeavoring to save harmless, amidst all the conflicts of national interest, and all the arts of diplomacy.

* * * * * * *

In the United States Senate, February 7, 1837, a resolution was offered, we believe, by Mr. Calhoun, calling for information "in relation to the *outrage* committed on our flag and the rights of our citizens"—an *outrage*, not because the authorities of Bermuda refused to furnish bread to the hungry, or succor to the perishing, or any other of the common offices of humanity; but because they refused to aid in *forcing* a large number of human beings, cast upon their hospitality and protection by the act of God, away into hopeless slavery!—an outrage!" This is what an American Senate calls an outrage!

NEW-YORK AND VIRGINIA.

Among the documents accompanying the Governor's message, is the continued correspondence between himself and the Lieut. Governor of Virginia. Referring to the law passed by Virginia to inspect all New-York vessels leaving her ports, Governor Seward declares that New-York cannot admit that her citizens have manifested a disposition to bring away, even with their free consent, or to steal, the slaves of Virginia. He says—

"Of what use to the citizens of New-York is the Virginia slave? The moment the vessel reaches the open sea, he is no longer a slave. The law of nations throws its protecting arm around him, and will vindicate any injury to his person, or abridgment of his liberty. When he reaches the port, if he be not reclaimed by his former master, under a paramount law of the United States, he is as free as he by whom he was abstracted; and against all the world but that master, he is a freeman; the acquisition of a year's residence and a speck of earth worth two hundred and fifty dollars, renders him equal in political rights and privileges, with the citizens of the State."

That the Lieut. Governor of Virginia is thoroughly imbued with the *chattel* principle, is shown by the question he asks in reply. He cannot look upon negroes as *men;* they must be the *property* of somebody. Hence, he asks, "If New-York has no *use* for a Virginia slave, why adopt measures to *retain* him from his master?" He forgets that the slave may have some "use" for *himself;* and that New-York, so far from wishing to "retain" him, bids him welcome to go to the South Pole, if he likes.

With regard to the universal right of trial by jury, Governor Seward thus speaks:

"You observe that the provisions of the law, could not have been better adapted to render impossible the recapture of fugitive slaves, and consequently to entice them from their masters. Yet the only obstacle which the law raises in the master's way, *is the jury;* which the law declares shall be called, when the party accused of being a slave claims title to himself. I had never expected to see the time when the excellence of that ordeal, and its peculiar adaptation to cases involving personal liberty, would be points in discussion between States having a common Anglo Saxon origin. It must suffice for its defense, that the jury is one of our most venerated institutions; that it is regarded as the palladium of civil rights; and that it seems to this State to be both in harmony with the spirit of the age, and peculiarly proper to extend its protection to those who are exposed to a privation of liberty, not for wrongs committed by them, or for their failure to perform any duty, but because a great wrong was perpetrated against ancestors."

And again:

"The legislature will decide whether the trial by jury shall be relinquished; and whether a State which acknowledges no natural inequality of men, *and no political inequality, which may not ultimately be removed*, shall wrest that precious shield from those only whose freedom is assailed, not from any wrong doing of their own, but because the greatest of all crimes was committed against their ancestors. Taught as we have been by the founders of the Constitution, and most emphatically by the statesmen of Virginia, we cannot renounce the principle that all men are born free and equal, nor any of its legitimate consequences.

'I cannot believe that a being of human substance, form and image,—endowed with the faculties, propensities, and passions, common to our race, and having the same ultimate destiny, can, by the force of any human constitutions or laws, be converted into a chattel or a thing, in which another human being like himself can have property, depriving him of his free will, and of the power of cultivating his own mind, and pursuing his own happiness; a property beginning with his birth, and reaching over and enslaving his posterity. I cannot believe that that can be stolen, which is not, and cannot be, property."

Virginia replies, that

"The obstacle in the masters' way (trial by jury) is insurmountable, if a jury hold such opinions as Governor Seward; and complains that the law is subversive of that section of the federal Constitution, which declares that no person held to labor in one State, escaping into another State, shall by any laws of the same be discharged, &c. Governor Seward replies, by saying, 'The law, so far from subverting this provision, recognizes and is based on it.'

To this the reply is, that whether based on the Constitution or not, its operation is such as effectually to preclude Virginia from recovering persons held to service who may escape to New-York; and thereby the provision of the Constitution is as completely destroyed as if it was expunged."

Governor Seward proceeds to say:

"You observe that Virginia might be satisfied without the surrender of the supposed fugitives, were it not for the principles avowed, and the considerations urged, as the grounds of the decision.—It is then not so much a surrender of *fugitives*, as a renunciation of *principles;* and under the peculiar circumstances of the case, of *abstract* principles, that Virginia demands. I must be permitted to say that such a claim is without precedent; and that the abstract principles and opinions of the Executive of a State or nation have never before been made a ground of complaint, retaliation, inspection, reprisal, war, or other form of conflict."

To this the reply of Governor Rutherfoord is:

"But, when the authorities of New-York have not only refused to surrender the fugitives, but have based their refusal upon the ground that the crime with which they are charged, is not an offense under the meaning of the Constitution of the United States, Virginia is constrained to attach importance to 'the principles avowed, and the considerations urged as the grounds of the decision.' She is forced to look to the consequences which must result, should she tamely acquiesce in principles so vitally affecting her whole policy, so directly in conflict with the Constitution of the United States, and so pregnant with mischief to the rights and interests of the whole South.

When the decision made by the Governor of New-York has been virtually sanctioned by the legislature of that State; when that decision not only denies the redress of a present grievous wrong to Virginia, in permitting the escape of criminals who have violated her laws, but involves important ulterior consequences in all similar cases; and when the spirit of that decision has been carried out by an act of the legislature inflicting a still more grievous wrong, it cannot be admitted that Virginia has demanded a renunciation of abstract principles."

Governor Seward says, "If any reconciliation is to be accomplished, by the acts of the parties, it appears to me that the first advance ought to be made by Virginia."

After stating explicitly that New-York cannot renounce the principles on which she has taken her stand, for the simple reason that they are the foundation stones of free institutions, he adds:

"But we can, nevertheless, give to Virginia, and to the whole American family, pledges of peace, affection, and fidelity to the Union, by relying upon legal redress alone, and by waiting the returning magnanimity of a State, whose early and self-sacrificing vindication of the rights of man has entitled her to enduring veneration and gratitude."

The discussion between the two States is closed, for the present, in consequence of the Inspection Law, passed by Virginia. Governor Seward gives assurance that New-York is ready to renew the correspondence, "whenever the effect of that unfortunate statute is removed by the action of our sister State, or by the overruling action of the Supreme Court of the United States. But though, from motives of self-respect and devotion to the Union, New-York will not retaliate, will not even remonstrate, yet she cannot consent to remain a respondent, since Virginia has seen fit to transcend the sphere assigned her by the Federal Constitution, and to pass an aggressive law."

From the London Times.

INTERNAL IMPROVEMENTS IN INDIA.

The account below, though lengthy, will amply repay an attentive perusal from those readers of the Standard, who are interested in the progress of civilization in India:

"The progress of internal communication in Bengal, is developed at great length in a report made in the month of August last, to the government authorities, by the military board, which, besides containing an account of what has been done during the official year, ending April, 1841, gives a general review for the past twenty years. In this review we find the Grand Trunk road from Calcutta, described as the main artery of communication through Bengal and Hindostan, extending to a length of seven hundred and seventy miles, with a general breadth of thirty feet, increased in some places to forty. It has already 1,402 (!) bridges, of various extent of opening; has cost, exclusively of convict labor, 1,228,000 rupees; (each rupee 50 cents,) and is likely to cost ten lacs (one lac $50,000) more, during the three years required for its completion. The road from Pooree to Bissenpore, which connects Orissa with Bengal, and which is commonly known as the Juggermath road, is held to be of the next importance, and has cost about 15 lacs, or at the rate of 5,415 rupees the mile. The expense of the road, from Calcutta to Kishnagur, is estimated at 2,700,000 rupees, or 4,736 rupees the mile for the 70 miles. The road from Sylhet to Gowhatty, the capital of Assam, (the tea district) across the Cassiosay hills, was in active preparation, and this line of communication between the two torrents of the Barpanee and the Bogapanee, are to be spanned with suspension bridges. The Deccan road, from Mirapore to Jubbulpore, a distance of 239 miles, and commenced in 1824, had been completed lately; its cost in the 15 years, exclusive of the labor of convicts, had been 8 lacs of rupees. Another road, small in point of expense, but of great importance, was also in progress from the eastern frontier of Bengal, through Cachar, and across the Munipore hills, to the limits of the Burmese empire. Besides these roads, which are stated to be the most important, a variety of district roads have added greatly to the local convenience of the people, and have proportionately occupied attention. The total outlay for all the roads to which allusion is made, has been 5,734,233 rupees, and from which there is no return. A toll on a road is unknown.

The canals which skirt the eastern part of the city of Calcutta, and connected with the Isamuttee river, are of the highest importance to the welfare of the city, as the produce of all the eastern districts is thus brought to it with little or no risk.—These have cost in the whole about 16 1-2 lacs of rupees, which now includes the erection of five suspension bridges. To improve Tollys Nulla, seven suspension bridges have been thrown across it, at a cost of 179,381 rupees. The canals west of the Jumna have been repaired, at an expense of 1,566,500 rupees, which, with a further outlay on the Doab canal, west of the Jumma, of 579,164 rupees, makes, with other expenditure, a total outlay of 4,963,288 rupees, in constructing and repairing canals in the presidency. The canals are very productive of revenue, for the tolls on these in the vicinity of Calcutta are said to yield, on an average, 121,800 rupees a year, while the annual charge for their maintenance, appears to be about 45,000 rupees.—Hence it is agreed, that the government cannot do better than lay out funds for their extension and improvement. In reference to these canals it is remarked that, while the toll remained at the rate of one rupee the 100 pounds, the proceeds were 126,000 rupees; but when the government literally reduced the levy by one half, they fell in the succeeding year to about 60,000 rupees. This fall, it was ultimately discovered, arose mainly from the corruption of the native collector, which had been so far remedied by close observance, that in the last year (1840) the collection again rose to 122,000 rupees; showing that the State receives the same return as when the import was double its present amount.—The canals east and west of the Jumna, exhibit the most gratifying results, not only in respect of the means they supply to the agricultural community for the irrigation of upwards of 100,000 acres of lands, but in direct money returns. The sum expended by the British government, has been 1,566,500 rupees, and the annual amount levied as water rent is 258,826 rupees, or more than 16 1-2 per cent. While the outlay has therefore been in the whole 15 1-2 lacs of rupees; the returns up to the end of the year 1840, had been 21 1-2 lacs. In restoring the Doab canal, the cost to the government was 5 lacs and 80,000 rupees. The direct return in rupees, up to the end of 1840, has been 5 lacs, 13,000 rupees. At the end of the official year, the whole sum expended by the government, had been reimbursed to the public coffers, and an annual income of 6,000 rupees might be expected for the future. The tolls on the Nuddea rivers, produce a clear surplus of one lac and 12,000 rupees.—And now adverting more particularly to what has been done during the official year of 1840, we find that in the department of canals, the government has sanctioned an outlay of 23,000 rupees for deepening a canal in the Hidgelee district, for the express object of facilitating the transportation of salt. The other expenses in connection with canals have been incurred partly in reference to those near Calcutta, and partly to those on the east and west of the Jumna. The former appear to have cost, in necessary repairs, a sum of about 14,000 rupees; independently of an iron suspension bridge at Ooltadanga, over the circular canal, amounting to 12,000 rupees. On the Doab canal, has been expended 70,500 rupees, in the construction of aqueducts, with the view to the further extension of the benefits of irrigation. The total amount of money expended in canals, during the year, under consideration, was 257,813 rupees; the returns, 469,197 rupees; being a clear profit of 211,384 rupees. The new roads were progressing steadily. The road from Burduar to Benares, is completed, as far as it regards earth work, to its full height and width. On this undertaking, there had been an outlay of 600,000 rupees, and it will require an equal outlay to complete it.—The road from Patna to Gya, would have the benefit of a grant of 70,000 rupees; and for the road to Darjeching a revised estimate of 28,000 rupees would be appropriated. The proposed road from Agra to Bombay, had been negatived, from the fact of the enormous expense it would entail. The total outlay in public works for that period was 969,686 rupees; which produced a return of 469,197 rupees; thus leaving 500,489 rupees as the difference between expenditure and return. On this the Indian journals remark, that it is an expenditure of less than one per cent. on the land revenue of these provinces; and that however much the public may be grateful for these improvements, it exhibits much niggardness as compared with the revenue the government authorities derive from the territory, of which they are the useful and necessary embellishment.

Mr. George Thompson has often accused the Indian government of great neglect in the construction of roads and other improvements in the country; but it would appear from the above that he has not told the whole story."

The internal commerce of this great country is increasing with a steady, decided progress; confirming in its march, prosperity, peace and plenty, and improving [illegible] of old products, and introduction of new articles. The navigation of the river Indus has been opened, and the trade promises to be large and flourishing.

THE OBJECTION TO THE USE OF PRIZE GOODS EXAMINED.

The name prize goods is mostly given to goods taken on the seas, by armed vessels of nations at war with each other, and sold by the captors.—Some conscientious people refuse to purchase such goods, because the real owners do not receive the pay; and because it would be encouraging robbery and murder; also, becoming parties therein.—All goods taken from the real owners, either by fraud or force, are prize goods; whether it be on sea or land. All who purchase such goods (knowing them to be prize) are parties in the business, giving it countenance and substantial support. The persons employed as captors of the human species, who drag the Africans from their homes, and carry them to another country for sale, are guilty of the highest grade of felony; and the captives so taken, are the highest grade of prize goods. To seize on a man's whole property and make prize of it, is certainly a high act of felony; but to seize on the man himself, and make a prize of him, is still higher. The captive, being deprived of his liberty and all the natural rights of man, is compelled to hard labor, by his captor or purchaser: all the proceeds of his labor, is taken from him, which is strictly prize goods.—The slave being prize goods, his labor is prize goods also: he was made a slave for the sake of the proceeds of his labor: therefore the product of his labor is amongst the highest grade of prize goods.—The purchaser of the goods is a party in the slave trade; his money goes to the West India planter, and from him to the Guinea merchant. Thus countenancing and supporting each other, linked together as in a chain, the whole business is pushed on with vigor. The greater the demand is for the produce, the greater is the demand for the slaves. The connection between the slave trade, and the produce of the slaves' labor, is like the connection between the tree and its fruits, or the root and the branch.—"If the root be holy, so are the branches." So also, if the root be accursed, so are the branches. The root of the slave trade is avarice and luxury: and the trade in the produce of the slaves' labor is supported from the same root, avarice in the merchant, and luxury in the consumer.

Vessels are sometimes taken on the seas laden with the manufactures of Europe, where every one concerned in manufacturing the cargo has been paid for his labor, and the vessel taken without the loss of any lives; yet many would refuse to purchase goods so obtained, who would not hesitate to purchase goods extorted from slaves in the West Indies by violence, injustice, cruelty and bloodshed; which carries with it a resemblance of straining at a gnat and swallowing a camel.

There is but right and wrong, good and evil, in the world; yet their grades are many. To refuse purchasing acknowledged prize goods, is to refuse being a party in violence and injustice; also to bear a testimony against it. Where are cruelty and injustice carried to the same extent that they are in the slave trade? Where is the testimony, that the purchasers and consumers of the fruit of slavery, do bear against it? To answer in truth, we must say, they are all parties in the business, and their testimony is for it. The beginners of the slave trade are the merchants who send their ships to Africa, to carry them across the ocean; and the finishers, are the consumers of their labor; they are the Alpha and the Omega of the business. The people employed in the guinea ships, who drag them from their homes, the planters in the islands who purchase them, the merchants who import the produce of the slaves' labor, the retailers and consumers thereof, are all accessaries in the business: they all assist in turning a wheel in that vast and complicated machine of iniquity. This great engine of destruction, is formed of the parts above described; they are the machine, and contain in themselves the cause of its motion; they constitute a complete whole.—Take from it the consumers, and the whole machine must stop.

The merchant will not import an article for which here is no demand: the slaveholder in the islands, will have no disposition to buy slaves, when the

which the whole business is carried on. A merchant who loads his vessel in the West Indies with the produce of slavery, does nearly as much at helping forward the slave trade, as he that loads his vessel in Africa with slaves; they are both twisting the same rope at different ends.

The feasts of the luxurious may be called banquets of human flesh and blood; and the partakers thereof considered as cannibals devouring their own species; if we take into consideration the great destruction in Africa, by the warfare carried on in taking slaves; secondly, in transporting them to the islands in Guinea ships; and lastly, in seasoning them; which is seasoning them to cruel whipping, hunger, and hard labor, which they undergo in the culture of the cane, and the manufacture of sugar, where they are in a few years destroyed.

How is this vast destruction of the rational creatures of God, to be accounted for, to Him whose justice is infinite; who will not behold iniquity with approbation? On whom will the guilt of this great sacrifice to avarice and luxury fall? Certainly on the whole copartnership who are parties in the business.

Having demonstrated that the West India produce is price goods, and the sale of those goods to be the support of the slave trade, and of consequence, the purchasers to be parties in the business; it may not be amiss to observe, that the receiver of stolen goods is said to be equal to the thief. It is something paradoxical that a man will refuse to buy a stolen sheep, or to eat a piece of one that is stolen, and should not have the same scruples respecting a stolen man.

The apostle Paul, in endeavoring to remove the strong Jewish prejudices for the Mosaic Law, said, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake." 1 Cor. x. 25. But that was relative to clean and unclean beasts; and their manner of killing them; I have a much better opinion of Paul, than to believe he meant any thing stolen, or taken by robbery and violence from its right owner.

If any one, after having fully considered the slave trade, the manner of their treatment in the West Indies, and the manner in which the produce of their labor is obtained; if he feel no doubts about partaking thereof, any more than he would about anything obtained by the strictest honesty, then I have nothing to say to him; but if he is fearful, and feels doubts that all is not right, I will put him in mind of what Paul says, "He that doubteth is damned if he eat, because he eateth not of faith; for whatever is not of faith is sin."

CHURCH ACTION ON THE SUBJECT OF SLAVERY.

Anti-Slavery preamble and resolutions passed by the Evangelical Church in Lancaster, (Mass.) Nov. 25, 1841, being Thanksgiving day.

Whereas the system of American slavery, is a manifest sin against God;

Because, it holds our fellow-men, not as moral and accountable beings, possessing intellect, consciences, sensibilities, the social and domestic affections, and equal rights with ourselves to "life, liberty, and the pursuit of happiness," but as mere property;

Because, it is directly opposed to the spirit of the gospel, which commands us to love our neighbor as ourselves, and to do unto others whatsoever we would wish them to do unto us;

Because, so far as it regards the slaves, it seeks to abolish the sacred institution of marriage, and the parental and filial duties resulting therefrom;

Because it shuts out the light of knowledge from the minds of its victims, renders the reading of the Bible itself a crime, and deprives far the greater part of the slaves of moral and religious instruction;

Because, in case of the masters, it is found to be the fruitful source of idleness, intemperance, licentiousness, violence and bloodshed, and many other dreadful evils;

Because, lastly, the system of slavery is found to be, in various ways, a serious obstacle to the progress of the gospel in our own and other lands.

And whereas it is one of the objects for which the Church of Christ was established on earth, to purify itself and the world of every sin, and to testify against iniquity in every suitable manner;

And whereas there are many church members in our country, and some of them even ministers of the gospel, who at this time are slaveholders;

And whereas we believe it to be our solemn duty, in the sight of God, to exercise all our power and influence against this sin; therefore,

Resolved, That we cannot receive as church members, nor can we invite to our fellowship at the communion table, any persons who are guilty of the sin of slaveholding;

Resolved, That our pastor be requested not to invite into the sacred desk any minister who is known to be a slaveholder.

Resolved, That our pastor be requested to publish these proceedings in the "Free American," and the "Boston Recorder."

Attest, CHARLES PACKARD, *Pastor.*

—

Union Evangelical Church, Haverhill, (Mass.) Dec. 3d, 1841.

The following resolutions were unanimously passed:

Whereas, slavery sustains a system of heathenism; therefore,

Resolved, That we, as a branch of Christ's Church, feel ourselves called upon to bear our united and solemn testimony against the sin, in all its forms; feeling that in the neglect of this duty, we shall at the last day incur the displeasure of Him who has said, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me,"—and that it is a Christian duty we owe to the oppressor thus faithfully to reprove him for his heaven-daring sin.

Resolved, That in view of the light that is shed upon the path of the Christian, at the present day, it is a sin for us, as a church, to hold—and we will not hold—fellowship or communion with any one who claims the right, or holds his fellow-beings as property.

Resolved, That we feel it to be a sin and a reproach to the cause of Christ, for any one bearing his name to connive at or apologize for the sin of American slavery; and we will not knowingly hear any such pretend to preach the gospel.

Voted, That the above resolutions be signed by the clerk of the church, and published in the Liberator and Free American.

JOHN P. MONTGOMERY, *Clerk.*

—

Genessee Annual Conference of the Methodist Protestant Church at Elba, New-York, Oct. 13, 1841.

The following resolutions were unanimously passed:

Resolved, That the system of American slavery, which John Wesley pronounced the "vilest the sun ever saw," is viler *now* than when that distinguished servant of God thus described it.

Resolved, That to charge the holy and benevolent God with originating or approving such a system of outrage upon human and divine rights, is a species of blasphemy which every Christian should abhor.

Resolved, That to hold fellowship with those who either practice that "sum of all villanies," as Wesley called it, or to ascribe it to God, is to partake of their evil deeds, and become liable to the plagues with which Jehovah will surely visit the perpetrators of such iniquity.

Resolved, That this Conference will bear its decided *practical* testimony against the sin of slaveholding, by steadfastly *refusing to admit to our pulpits and our communion, all those who practise or justify it.*

Resolved, (in the language of the Pittsburg annual conference,) "That as slaveholding and slavery are inconsistent with the morality of the Holy Scriptures, our members who are guilty of those offenses, render themselves liable to church trial by a judicial process, without any special act of church legislation; seeing our constitution makes all immorality a ground of judicial action; and recognizes the Holy Scriptures as the sufficient directory for such action."

—

Quarterly Methodist Conference at Duxbury, (Mass.) Nov. 12, 1841.

The following preamble and resolutions were adopted

Whereas, The church of which we are members is one over the whole of the United States; and as the church has no voice either in making the laws by which we are governed, or of choosing those who rule over us, the whole power being in the hands of the ministry, we deem it a natural and inalienable right to express our opinion of those laws, and rulers, of their acts and administration; and that in so doing we do not inveigh against the discipline in any improper or unscriptural manner. Where great principles are concerned, we should deem ourselves guilty to hold our peace. The recent exercise of doubtful prerogatives and arbitrary powers by our bishops, and the dangerous principles sanctioned by some conferences, make this a fit occasion for the expression of our opinions; therefore,

Resolved, That within a few years, the powers vested in our bishops have been exercised in a manner and to an extent that we did not contemplate when we entered the church, and which we think contrary to sound discretion, and for purposes not warranted by the religion we profess.

Resolved, That the refusal of the bishops to permit those conferences, which thought slavery contrary to the religion of Jesus Christ, to speak out their sentiments in a manner they deemed right and proper, while they permitted conferences which thought slavery a divine institution, and "that slavery was *not* a moral evil," to freely express their opinions, was not only a dangerous precedent, but very partial and unjust.

Resolved, That the summary mode in which abolitionists have been dealt with, in those conferences where there are pro-slavery majorities, in expelling ministers and depriving them of their authority to preach the gospel, without the slightest pretence that they were guilty of immorality or disqualified to preach the gospel, shows the dangerous height to which ecclesiastical power has grown in the Methodist Episcopal Church, and what would have been their fate had they inquisitorial or legal power.

Resolved, That the refusal of the bishops to comply with the request of the societies in Lowell in regard to their preachers, at the last New England conference, shows their determination to coerce the *laity*, whenever their views do not exactly accord with their own.

Resolved, That we approve the course pursued by the societies in Lowell, and we can but view the result (in the compliance of the bishops to grant their request) as proving that the bishop's design was rather to break down their spirit of independence and self-respect, than to give them better men.

Resolved, That we love and reverence pure Wesleyan Methodism; but we reprobate the idea that we are bound by *Methodism*, when it is repugnant to the vital principles of Christianity.

Resolved, That slavery is a sin, and a reproach to any people or nation—and for the Church of Jesus Christ to favor it, plead for it, and justify it as a divine institution, is an abomination in the sight of God and every enlightened Christian: that our bishops, by their conduct in southern and northern conferences, sustain slaveholders in their position, and have shown, beyond a doubt, that they prefer to foster this sin in the bosom of the Church, rather than disturb the quiet of their slaveholding brethren.

Resolved, That we will never cease our efforts to promote correct opinions on the subject of slavery, and that we will keep a watchful and jealous eye over the ecclesiastical authorities of our church, with a view to expose and correct abuses of power, and to promote scriptural government.

A true copy—by request,

A. JOSSELYN, *Secretary.*

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

At the Quarterly meeting held in Rockport, Mass. January 11th, the following resolutions were passed after animated discussion:

Resolved, That we hold no allegiance to any constitution or compact, that makes it our duty to return the panting fugitive escaping from slavery, or to aid the slave owner, in suppressing insurrection among the slaves; and we hereby assure the South and the nation, that, in the event of such insurrection, we shall take no part with the oppressor against the oppressed.

Resolved, That we have learned, with satisfaction, of the self-emancipation of more than a hundred slaves on board the brig Creole, on her passage from Richmond to New-Orleans, and cannot but congratulate them on their safe arrival on British soil.

Resolved, That while we, or any of us, cannot aid or encourage the slaves in any resort to violence to gain their liberties, we still rejoice that in the transactions on board the Creole, *outraged humanity triumphed:* and we would solemnly warn this nation, that this may be but the beginning of a series of events, that will ere long clothe it in sorrow and mourning.

THE PROPOSED APPORTIONMENT.

The subjoined table exhibits the total amount of population in the several States and Territories, the number of slaves, and the aggregate amount of the representative population:

States and Territories.	*Total pop. of all descriptions.*	*Total slaves two-fifths to be deducted.*	*Pop. to be represented.*
Maine,	501,793		501,798
New Hampshire,	284,574	1	284,578
Massachusetts,	737,699	—	737,699
Rhode Island,	108,830	5	108,828
Connecticut,	309,978	17	309,971
Vermont,	291,948	—	291,948
New York,	2,428,921	4	2,428,919
New Jersey,	373,306	674	373,036
Pennsylvania,	1,724,033	64	1,724,007
Delaware,	78,085	2,605	77,043
Maryland,	470,019	89,737	434,124
Virginia,	1,239,797	448,987	1,060,202
North Carolina,	753,419	245,817	635,092
South Carolina,	594,398	327,038	463,582
Georgia,	601,392	280,944	579,014
Alabama,	590,756	253,532	489,343
Mississippi,	375,651	195,211	297,566
Louisiana,	352,411	168,452	285,030
Tennessee,	829,210,	183,059	755,986
Kentucky,	779,828	182,258	706,924
Ohio,	1,519,468	3	1,519,465
Indiana,	685,866	3	685,864
Illinois,	476,183	331	476,050
Missouri,	383,702	58,240	360,406
Arkansas,	97,574	19,935	89,600
Michigan,	212,267	—	212,267
Florida,	54,477	25,717	44,190
Iowa,	43,112	16	43,105
Wisconsin,	30,945	11	30,934
District of Col'a.	43,712	4,694	41,834
Total,	17,063,353	2,487,355	16,068,395

Under the last apportionment law the States were represented as follows:

LOSS AND GAIN UNDER THE PROPOSITION OF THE COMMITTEE.

	No. of representatives at the rate of one to every 68,000 souls, as proposed by the Committee, with fractions.		*Loss.*	*Gain.*
Maine,	8	7	25,793	1 —
New Hampshire,	5	4	12,573	1 —
Massachusetts,	12	10	57,699	2 —
Rhode Island,	1	1	40,828	0 —
Connecticut,	6	4	37,971	2 —
Vermont,	5	4	19,948	1 —
New York,	40	35	48,919	5 —
New Jersey,	6	5	33,036	1 —
Pennsylvania,	28	25	24,007	3 —
Delaware,	1	1	9,043	0 —
Maryland,	8	6	26,124	2 —
Virginia,	21	15	40,202	6 —
North Carolina,	13	9	43,092	4 —
South Carolina,	9	6	55,582	3 —
Georgia,	9	3	35,014	1 —
Alabama,	5	7	13,343	— 2
Mississippi,	2	4	25,566	— 2
Louisiana,	3	4	13,030	— 1
Tennessee,	13	11	7,986	2 —
Kentucky,	13	10	26,924	3 —
Ohio,	19	22	23,465	— 3
Indiana,	7	10	6,864	— 3
Illinois,	3	7	50	— 4
Missouri,	2	5	20,406	— 3
Arkansas,	1	1	21,690	— 0
Michigan,	1	3	8,267	— 2
	242	223		

THE SLAVE TRADE.

The following is an extract of a letter from an officer on board the British government Acorn, dated

ST. HELENA, September 4, 1841.

On our passage here from Rio Janeiro, when about half-way across, a sail was reported one morning at daylight, and chase was immediately given; the stranger also making sail, and putting before the wind, which looked very suspicious. At about 8 o'clock we had neared him considerably, and fired a blank gun and hoisted our colors. No answer. At 10 o'clock we were closing her fast, and observing that it was a slaver, with slaves on board, fired several shot over her, which at last made her hoist Portuguese colors and round to. On getting alongside her, and when in the act of hoisting out and lowering our boats, the villain of a Captain put his helm up and ran right on board of us. Luckily we were too quick for him in making sail again, so sustained no damage. I was the first on board, and such a sight I never saw before, and hope never to see again. First, one of the crew lying shot through the shoulder, and nobody caring for him in the least; secondly, the Captain two-thirds drunk, and very abusive and insolent; and last, though not least, about 530 poor creatures crowded between decks, where they could but just sit upright. The smell and sight of their poor, emaciated bodies was dreadful; and although only fourteen days out, 22 had died of Small Pox, and 20 others had it also. Indeed, so reduced were they, that it was difficult to decide at a glance the sex of the poor women and girls, not a vestige of feature remaining by which to distinguish them. Two or three of them were lifted with one hand with the greatest ease. Such a sight I never saw. We sent the slaver (the Anna by name) the same evening to Rio for condemnation."

The British and Foreign Anti-Slavery Reporter says of slavery in Cuba, "as sure as light, the days of slavery in Cuba are numbered, and then the United States must move." We hope so. It is high time we had an earthquake to start us from our lethargy.

Communications.

ANTI-SLAVERY REMINISCENCES.—No. 4.

SOUTH SCITUATE, Jan. 10, 1842.

MY DEAR FRIEND:

The subjects that elicited the most discussion, in the Convention which formed the American Anti-Slavery Society, were, colonization,—the use of the productions of slave labor,—the doctrine of compensation,—and the duty, in an enterprise like ours, of relying wholly on moral power. It is to be regretted, that a full report was not presented, of what was said on each of these important topics. The results, however, to which we came, are expressed in the Constitution, the Declaration, or the Resolutions.

No one can read the published minutes of our proceedings, and not perceive how emphatically and solemnly we avowed the determination not to commit the cause we had espoused, in any way to an arm of flesh; but to trust wholly to the power of truth, and the influence of God's Spirit in changing the hearts of men. This principle, which has since been repudiated by a portion of the original society, contemned by some, and stigmatized with opprobrious epithets, was accounted by a large majority of the Convention as the principle, upon which alone our enterprise should be prosecuted, or could be brought to a peaceful triumph. Those only who were ready to take up the cross—to suffer loss, shame, and even death, seemed to us fit to engage in the work we proposed. In the preamble to the Constitution of the American Anti-Slavery Society, we expressed the belief, "that it is practicable, by appeals to the consciences, hearts, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the Republic, and by effecting the speedy abolition of slavery, prevent a general convulsion." In the third Article of that Constitution, we declared that "this society will never, *in any way*, countenance the oppressed in vindicating their rights by resorting to physical force." But the pacific spirit and intentions of the society, were more fully set forth in the Declaration, which we so carefully prepared as an exposition of the third article of the Constitution. That instrument begins with an allusion to the Magna Charta of the American Revolution, which was prepared and signed fifty-seven years before, in the very city where we were assembled. It proceeds immediately to draw the contrast between our holy enterprise, and that of our fathers. "*Their* principles led them to *wage war* against their oppressors, and to spill human blood like water, in order to be free. *Ours* forbid the doing of evil that good may come; and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty, through God, to the pulling down of strongholds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. *Ours* shall be such only, as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance."

This language was not used hastily or inconsiderately. Its import was well weighed. A few of the members hesitated, and demurred awhile about subscribing this part of the Declaration. They were not non-combatants. They were not at first ready to say they would not fight, if they should be roughly used by the opposers of our cause. But it was strenuously urged in reply, that, whatever might be true on the abstract question of self-defense, in the prosecution of an enterprise like ours, violent resistance to the injurious treatment we might receive, would have a disastrous effect. It was, insisted that we ought to go forth to labor for the abolition of slavery in the spirit of Christian reformers, expecting to be persecuted, and resolved never to return evil for evil. Of course I cannot give you any detail of our discussion upon this point; but the result of it was that all the members of the Convention, without an exception, signed the Declaration, thereby pledging ourselves to act in accordance with the principles laid down in it; "come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of liberty, justice and humanity, or perish untimely, as martyrs in this great, benevolent, and holy cause."

This was the spirit that at last pervaded the whole body. I cannot describe to you the holy enthusiasm, which lighted up every face, as we gathered around the table, on which it lay, to put our names to that sacred instrument. It seemed to me that every man's heart was in his hand—as if every one felt that he was about to offer up himself a living sacrifice in the cause of freedom and humanity, and to do it cheerfully. I could not mistake the spirit of that meeting. There are moments when heart touches heart, and minds flow together. That was such a moment. I was in them and they in me—we were all one. There was no need that each should tell the other how he felt, and what he thought; for we were in each other's bosoms. I am sure there was not a thought in all our hearts of ever making violent defense of the liberty of speech, or the freedom of the press, or of the sacredness of our own persons, though we distinctly foresaw that they all would be grievously outraged. Our President, Beriah Green, gave utterance, in his closing speech, to what we all felt. You have often heard me speak of his impressive, prophetic words. He distinctly foretold the obloquy—the despiteful treatment—the bitter persecutions—perhaps even the cruel deaths we were going to encounter, in the prosecution of the undertaking to which we had bound ourselves. Not an intimation fell from his lips, that, in any extremity, we were to resort to violent, physical means—that we were to fight rather than to die in the cause. Much less did he intimate that it might ever be proper for us to defend, by fire-arms, the liberty of speech and the press. Oh! no! the words which came glowing from his lips, were of a very different import. He exhorted us most solemnly, most tenderly, to cherish the Holy Spirit, which he felt was then in all our hearts—and go forth to our several places throughout the land, willing to suffer shame, loss of property, and if need be, even of life, in the cause of humanity—but not willing to hurt a hair of the heads of our oppressors, whom we ought to regard in pity more than in anger. Would that every syllable which he uttered, had been engraven upon some imperishable tablet! Would that the spirit which then inspired him had been infused into every one who has engaged in the anti-slavery cause! More than all, do I wish, that the light which then was in him had never been for a moment obscured in his own breast! The loss of this spirit, in himself and others, whose influence upon the great body of abolitionists was good, has led to a fearful change in the character of the measures relied upon by many; and has altered the aspect of the whole enterprise. Of this, I may perhaps hereafter give you my views more fully. At present, I have to do more with reminiscences than with anticipations.

Yours, truly,

SAMUEL J. MAY.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JANUARY 27, 1842.

TEXAS.

The editor of the Courier and Enquirer pursues his argument for the acquisition of Texas, as follows:

"Attach Texas to the Union, and within ten years each and all of the States named, including *North Carolina*, would be compelled to abolish slavery from within their borders, for the simple reason, that they *could not afford to keep them*, when their value would be so much greater in the great Southwest. Necessity—absolute and imperative necessity—would compel the sale of their slaves to the southwestern planter, because the entire produce of their labor, brought in competition with the slave labor of *Louisiana* and *Texas*, would not pay the current expense of feeding and clothing them, much less yield an interest upon their cost. Such being the case—and that it would be, no man in his senses can question—should not every friend of the slave, advocate the annexation of *Texas* to the Union, in order that the introduction of slaves from the West Indies might thus be excluded, and at the same time the condition of our slaves be greatly benefited by being transported to a more genial part of the country, where the increased value of their services, would insure them better food and clothing, and greater attention on the part of their masters? And then, too, at the same time that these benefits are to be secured to the slave, by a mere change of location, and the introduction of others into the country prevented, we should be morally certain of adding not less than *four*, and probably *five* of the northern *slave* States, to the list of *free* States. To this it is answered, that *Texas* would ultimately constitute as many *slave* States. Admit it. There are at present *fourteen* free and *twelve* slave States; add five to the number of free States, and our number would be *nineteen*, while the five slave States, ultimately to be formed out of *Texas*, would only supply the place of the slave States made *free* States by the admission of Texas into the Union. Our space will not permit us to dwell upon this argument, and the inevitable consequences of some of the considerations presented; but the intelligent reader seeking after truth, can very easily perceive the full bearing and tendency of the suggestions here made."

Thomas H. Benton, who, thirteen years ago, gave the first impulse to the southern press in favor of obtaining Texas, argued that the territory would make *nine* slave States, as large as Kentucky; that an immense demand for slaves would thence arise; and thus occupation would be given to the old and worn out slave States, in raising slaves for the new. Mr. Benton was not wide of the mark in this statement; and I commend him for his candor.

Texas contains 165,000 square miles, and the parts of other States, which he proposed to include, contain 150,000 square miles more. The whole would make forty-two States, as large as Massachusetts, seven as large as New-York, and eight States as large as Kentucky.

This grasping at parts of other States of Mexico, is no imaginary affair. The advocates of usurpation and slavery have always insisted that we must go to the *Rio Bravo*, as our "natural boundary;" and the Texan Congress, soon after their declaration of independence, passed an act, coolly annexing to the "republic of Texas" large slices of the States of *Tamaulipas, Coahuila, Chihuahua*, and Santa Fe. Truly a summary method of getting land enough to form two kingdoms of the size of Great Britain! The late Santa Fe expedition was doubtless designed to receive possession. It was to have been the lot of Santa Fe alone to curtail itself of *seventy millions* of acres, in deference to these amicable and enterprising claimants.

Now the argument of Benton is, that the supply of slaves for those vast and fertile countries will require such activity, and produce such profits in the business of raising slaves, that the old slave States can continue to sustain themselves as such. The argument of his New-York coadjutor is, that slavery will be abandoned in those States, in proportion as the profits of slave-breeding increase! I will patiently answer this also.

Fifty years ago, Washington, speaking of the probable rise in the value of land in Maryland and Virginia, from the abolition of slavery, predicted that, at a day then "not distant," those States would pass laws for that purpose. This prediction was no doubt founded on the well-known fact, that when the soil of *planting* States becomes too much exhausted to produce the colonial articles, so called, it must then be turned to farming, or abandoned. The business of *farming* has never sustained slavery, to much extent; and it is presumed that it never can. It is conceded by Virginians, that if they could realise nothing but the farm produce of their estates, they would be speedily obliged to beg their slaves to leave them, or to "run away" themselves. But these slaves have a high market value; and slave youths, of either sex, can raise corn and pork enough to feed themselves, until they are eighteen or twenty years old; when the owner obtains, by a sale to the southwestern slave trader, a compensation for the produce which has been consumed, together with handsome profits thereon. Here, then, is the secret of the continuance of slavery in the old slave States. It is the conversion of *moths* into money.

When Washington wrote what I have referred to, the foreign slave trade was not abolished; and the price of slaves in the United States was only one *third* to one *half* what it is now. Had the price remained thus low, the breeding system would not have arisen; and Maryland, Virginia, and other States in their train, would have been obliged, before this "distant day," to emancipate, as Washington foretold.

But the abolition of the foreign slave trade gave to the American slaveholders and traders a monopoly of the market. Louisiana had just been purchased. New and rich tracts of Indian territory were constantly added in the southwest. The demand for slaves increased. The price rose as by magic. The breeding system was established. This, as is now pretty well known, consists in producing the greatest possible number of slaves for the market. It is even stimulated by presents to a portion of the slaves.

These effects Washington did not foresee. Probably there were few who did foresee them. That the South was not slow to appreciate them, is sufficiently shown by the eagerness with which they have heaped up statutes and penalties against the foreign slave trade; while they are carrying on one, just as bad in principle, and no better in practice, except that "the middle passage" is shorter. According to *Thomas Jefferson Randolph*, who speaks on the spot, it is worse in practice than the African slave trade.

It was probably on the principle of the "protective," or "American system," (which has been as much denounced by the southerners, as the foreign slave trade,) that this trade was declared to be piracy, and punishable with death; a subject of infinite boasting to us Americans. It was members from Virginia, who proposed and carried this and other penalties against the traffick.—Their effect was to cut off a lucrative business from the North, and to substitute for it, one a thousand times more lucrative to the South. *This* part of "the protective system" will not, it is presumed, be "nullified," whatever may happen to the rest.

What, then, is the position of the editor of the Courier and Enquirer? It is, that to continue, extend and perpetuate the system of slave-breeding, is going to put an immediate end to slavery, precisely in those States, where the greatest profits of the system are realized; in other words, that to make a monopoly more productive and permanent is the way to destroy it! This is the reasoning, which is employed by a northern press, to satisfy abolitionists and northern statesmen that the annexation of eight or ten slave States, cut out of Mexico, will convert slave States into free! The plain truth is, that if the devil himself would contrive a method of getting a long lease to slavery, both in old States and new, he could not have devised a more wily scheme than this.

The reader has already seen how the number of new States, which would grow out of the annexation of Texas, is misrepresented; being put at half of what it would really be. Then, again, the actual numbers of the free and slave States are misstated; so as to make "the intelligent readers" of the Courier and Enquirer suppose that we shall always be sure, in case of equal additions of slave States and free, of a preponderance of power! I hope the editor will prove this proposition in his next paper. I fear, however, that he has learned that there are *fourteen* free, and *twelve* slave States, in the same school, where a Mr. Dew, of the Tennessee legislature, learned that "Plymouth Rock is in old Virginny, commonly called the Old Dominion."

The editor of the Courier and Enquirer having, as he observes, with a self-complacency which is really exhilarating, "thus satisfactorily disposed of the question of *slavery*," next turns to politicians and economists, arguing that Great Britain, being determined to supply herself with cotton from the East and from Texas, will "in ten years, probably in five," if she is allowed a separate commerce with Texas, cease to take any from the United States. "What, then," he cries, "becomes of the great staple of the South and Southwest?" What, then, *we* cry, becomes of *slavery* in the United States? And what becomes of the editor's argument to "philanthropists and abolitionists?"

He has thus shown, by clear implication, that if Texas be not acquired, slavery must come to an end in this country in "ten, and probably in five years;" and I have shown that if Texas *be* annexed, it will render slavery in the United States next to interminable. For the Pacific Ocean would hereafter come to be regarded as a boundary still more "natural" than the Rio Bravo.

It cannot be said of the editor of the Courier and Enquirer, in the words of Junius, that "it's not so surprising that he should err by choice, as that he should *never* be right by accident."—D. L. C.

RELIGION AND EDUCATION.

The Free Will Baptists, at a late meeting of their General Conference, adopted the following preamble and resolution:

Whereas, some of our beloved brethren entertain fears that a certain course of study, or amount of knowledge, will ultimately be required of candidates for admission to the gospel ministry in this denomination; therefore,

Resolved, That it is the opinion of this conference that no such test should ever be required for admission to ordination in this denomination.

The New-York Observer took notice of this fact, in an article, headed "The Progress of Darkness;" Zion's Herald, and the Wesleyan Journal, copied from the Observer, with apparent approbation. The title of these remarks impressed me painfully; and I was surprised that any Methodist periodical should endorse it; for that denomination has been distinguished, above others, for remarkable manifestations of the power of God, in the preaching of uneducated men.

There is small danger that I should be accused of disparaging education; far better founded would be the charge, that I am too prone to wreathe the iron crown of Reform with the flowers of literature. Nevertheless, I do not believe that religion comes through the intellect, or can be learned in schools. That which the spirit of God teaches me, that I know; and that is *all* I know of spiritual truth. Intellect and education may indeed enable me to perceive in those truths a deeper significance, and to give to them a more enlarged application; but let them come to this work with all reverence—desiring only to be clear, unprejudiced mediums of truth, and claiming none of it as their own; for this would be spiritual theft.

Not by genius and learning are men taught to worship, or even to obey. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Non sine lumine, (nothing without the sun,) was the expressive inscription often found on sun-dials of old; and it is a motto most appropriate for the human soul. In vain do theological schools apply to it their horn lanterns, and farthing candles; they cast false shadows and a flickering light.

Among the causes of darkness and decline in the churches, may be ranked an exaggerated estimate of intellect and learning. Young men who have spent a certain amount of time and money in learning Greek and Hebrew, through sectarian spectacles, at Yale or Harvard, Andover or Newton, are called "*fitted* for the ministry." I do not mean to speak disrespectfully, or unkindly, of this class; for I know full well that many of them retain much of genuine life, in spite of the smothering process to which they have subjected their souls. But I do say, that while they are striving to *buy* the Holy Ghost, by years of time and labor, it oftentimes descends, like tongues of flame, upon the humble soul of some obscure and ignorant individual. Let all such speak, as it is *given* them to speak; and if uttered in true humility, their word will go forth with power. That God moves one heart to speak, is sufficient indication that other hearts will be moved to hear.

How was it that the fishermen of Gallilee, stirred whole nations, on which the scholastic Cynic, and the graceful Epicurean, made so transient an impression? Not, surely, by their learning; but through the mighty power of a living faith. Was it fervor of spirit, or the stores of erudition, which gave Whitefield his remarkable power? Ignorant John Bunyan, telling the history of the soul, in its struggling passage from the finite to the infinite, is known and read of all men, to whom the Bible is known! it is not so with the melodious tones of the courtly Tillotson, or the elaborate correctness of Blair; though to them also has God given a mission.

The learned bishops of England passed away, and left small record on the souls of men; while George Fox, the shoemaker, scarcely able to write his name, left an impress on the religious character of the world, never to be effaced; but to shine brighter and purer in the broad light of millenial glory.

In view of these facts, let no jeers be aimed at the resolution of the Free Will Baptists. It utters the voice of individual spiritual freedom; and, as such, it should be respected. Let the Lord send by whom he *will* send; and "he that hath ears to hear, let him hear." The dialect in which truth is spoken may sound quite foreign to one soul, while it is deeply significant to another. Blessed and fortunate indeed is he, who has genius and education combined with a humble and obedient spirit; but far better is ignorant humility than self-relying intellect. I will not scorn to learn of an earnest and true soul, because he speaks in phrase uncouth and ungrammatical. "If my lamp has gone out, better light it at the *kitchen* fire, than walk in darkness."—L. M. C.

GOVERNOR SEWARD.

If ever there was a man who made an official station subservient to the interests of humanity, and in accordance with the dictates of conscience, Governor Seward seems to be the man. Upon his political creed, it is not our province to decide. To a straight-forward man, in the midst of a crooked generation, we give our reverence and our blessing, be he whig, or be he democrat.

The present correspondence between New-York and Virginia, is marked by the same quiet tone of dignified candor, firm yet courteous, that has characterized Governor Seward's previous communications.

His Message bears the same stamp of simplicity and directness. It is marvellous how an honest mind, speaking through its natural language of frank expression, will disentangle points hopelessly involved by the skill of diplomatists.

Governor Seward will carry with him into the retirement of private life the cordial gratitude of many who love freedom and reverence truth, whether they belong to his political party or not.

Would that all the free States were blessed with governers as honest and as firm; for their calm utterance could not fail to do much to bring the people upon their own high ground.

FREEDOM vs. SLAVERY.

Who can read the correspondence between New-York and Virginia, to which we have referred, without perceiving an instructive and impressive lesson conveyed in the facts that Trial by Jury, so universally considered as the palladium of justice, cannot exist without interfering with the claims of slaveholders? and that the free States are therefore required to renounce it, so far as suits *their* convenience?

The controversey in the United States Senate, on the case of the Creole, is likewise well worthy the thoughtful consideration of intelligent freemen. The identical language of the Constitution is objected to, by the South, because it will not cover their "peculiar institutions." *Slaves* must be substituted for *persons*, forsooth!

How many more lessons shall we need to teach us that free institutions, be they worded as they may, *will* clash with the institution of slavery? and that one or the other *must* perish in the conflict?

People of the United States, the important crisis, to which all things are tending, directly or indirectly, is moving toward you with fearfully accelerated power.—In the name of humanity and freedom, leave your party squabbles, and be well prepared for the solemn duty that will inevitably devolve on you! Shall liberty or slavery be abolished? "Choose ye, *this day*, whom ye will serve."

SOCIETY OF CHRISTIAN INQUIRY, PROGRESS AND REFORM.

Mr. Goodell, in the last No. of the Investigator, proposes the formation of united churches of seceding reformers, under this title. When it is known from whose pen it comes, there is no need to say that the article is long, ably written, and abounding with good points.—One feature in the scheme we peculiarly like; viz: that the proposed union will be based on moral principle, not on points of doctrinal faith. The love of God and our neighbor, speaks a language as universal as music, and all religious hearts respond to it; but intellect utters its conclusions in dialects, which are understood only by districts and clans.

Right glad should we be if a church could be based on the universal principles in which all agree; but while human nature remains as it is, we apprehend that the thing is impossible.

That there is a difficulty at the very outset, is indicated in the articles of the proposed society. The second article is as follows:

ART. II. *Membership.*—This Society shall be composed of *evangelical* Christians, devoted actively to the cause of temperance, moral reform, and human rights, who shall assent to this Constitution.

Now, everybody knows that the word "evangelical" is applied to a particular class of sects. If these only can unite, what is to become of reformers among Unitarians, Universalists, Quakers, and that innumerable, and rapidly-increasing host, who greatly desire religious worship and communion, though they belong to no sect?—Mr. Goodell will remember not a few such among his abolition and temperance acquaintance, to the purity of whose lives he would cheerfully attest, and whose earnest desire to live in obedience to the will of God, he would in nowise doubt. Moreover, they have long stood, erect and serene, on the broad platform which he proposes as the foundation of the Reformers' Church.—Nevertheless, they must be excluded, for articles of faith.

We merely mention this to show the difficulty that starts up at the very threshold of such an undertaking. The very proposition for union repels union. It is said that those who do not agree with evangelical sects in their fundamental doctrines, are free to imitate their plan, by forming unions among themselves. True; but this amounts to nothing but a new arrangement of sects.

One of the objects of the evangelical union is "to inquire wherein, and to what extent, the original ends and design of a gospel ministry and churches have been overlooked or abandoned, and how far their modes or usages of order, government, and discipline, have been perverted or changed." Can Presbyterians, Baptists, Methodists, &c. carry on this discussion, and yet cohere together for a long period? Time will show.

OUR UNKNOWN CORRESPONDENT.

We have received an anonymous communication, abusive of abolitionists, *postage unpaid*, mailed in Friendsville, Pa. It may well be said to bring a "*railing* accusation" against anti-slavery associations; for though the writer says much to warn against the excitements of the world, and the contagion of its spirit, the epithets in which he chooses to convey his denunciation of "self-styled reformers," were obviously not learned "in the stillness."

The communication purports to be an answer to J. Griffin's article in the Standard, entitled Moral Reform and the Society of Friends. If it contained any new arguments, or information—anything, in short, which seemed likely to help a single honest soul in its search after truth—we would most gladly insert it. But it is merely a recapitulation of what has been said, over and over again, in our colemns. All who feel interested in the subject, pro or con, already know full well that a large portion of the Society of Friends, at the present day, consider it their duty to bear a *silent* testimony against slavery. The writer says much to show that he conscientiously belongs to this class. We have not the slightest wish to dictate to his conscience in this, or any other mat

POETRY FOR THE WEEK.

In our column of poetry will be found bugle tones of hearty cheer, from Mr. Pierpont. Amid the interruptions of many calls, and pressing claims of the temperance cause, he had the kindness to write them, unasked, during his recent brief visit to New-York. Perfect correctness of versification will leave our readers no room to detect the fact that the lines were hastily scrawled, in pencil, on the back of a letter. But it is not for literary skill that we prize them; it is because they are the cordial utterance of the heart; and therefore hearts will respond to them, in the same tones of lofty cheer.

In the same column are admirable Sonnets from The Liberty Bell. Wm. Story is the son of Judge Story—a young man endowed with ten talents; and we rejoice to see, by these indications, that he is not disposed to put them out at usury in the world's service. May God strengthen him; for he has *much* to answer for.

J. R. Lowell, likewise liberally endowed by nature, has as yet written no words that heart or conscience would wish to blot out, though he has written many.

The system of editorial puffing I truly despise; but on this occasion my heart feels moved to utter itself in cordial congratulation. When I see highly-gifted young men, surrounded by the temptations of fashionable favoritism and literary popularity, quietly step forward and place their offering on the altar of unpopular truth, my soul blesses them for the deed! and I cannot but thank God and take courage, in view of the fact that a generation enslaved by prejudice, is passing away, and will give place to another, that will be enabled to think more justly, and act more freely.

OUR PRO-SLAVERY CORNER.

The pamphlet alluded to, has been recently published. It evinces the same intellectual obliquity and moral blindness, as others of its kind.

"Of all the arts sagacious dupes invent,
To cheat themselves, and gain the world's assent,
The worst is—Scripture warped from its intent.
The will made subject to a lawless force,
All is irregular and out of course;
And judgment drunk, and bribed to lose his way,
Winks hard, and talks of darkness at noon-day."

Advertisements for runaway slaves look oddly enough placed side by side with the declaration, that "slavery *is one of the best means of promoting the happiness of the human family.*" "*Scars*," *iron collars*," &c. are singular illustrations of happiness.

The writer quotes Colossians, iv: 1. in defense of his position. We will merely remark that if the Greek word, so much disputed by theologians, were translated as southern divines would have it, the passage might be read thus: "Masters give unto your *slaves* that which is *just and equal*, knowing that ye also have a slave-Master in Heaven." Will the South so appoint it to be read in her churches?

When *such* use is made of the Bible, the marvel is, that all who believe the commentary, are not infidels. A sermon which attempted to defend slavery, upon scripture testimony, was once read at an infidel meeting in New-York. The speaker afterward described the slothfulness, the pride, the licentiousness, and cruelty of the accursed system, and contemptuously tossing over the leaves of the Bible, he asked, "Can you *believe* in a book which sanctions a system like this.

S. D. Hastings, of Philadelphia, is respectfully requested to choose some other organ for his communication. We have conscientious objections to making the Standard a vehicle for Liberty Party Notices.

ADDRESS

To their Fellow-Citizens, by the Executive Committee of the American Anti-Slavery Society.

The Executive Committee of the American Anti-Slavery Society deem it strictly within the scope of their constitutional duties, to take cognizance of any public acts which tend to obstruct the advancement of the object for which said Society was formed. The proceedings of a late meeting at Williamsburg are obnoxious to this charge. However unimportant in themselves, they have been widely disseminated in quarters where they will be most likely to excite causeless and dangerous irritation. They have already been introduced to the notice of the National Congress, by a prominent member of the Senate, and thus thrown before the country at large; and are eminently calculated to confirm the erroneous opinions held by a large portion of our fellow-citizens respecting the real character and purpose of the anti-slavery movement, of which the American Anti-Slavery Society is the base. It cannot be denied, that misconception, and misrepresentation of our objects, constitutes a serious obstacle to their advancement. It is our duty to obviate this, as far as possible, by candid statements of the truth.

The following is a copy of the proceedings referred to:

At a meeting of the Liberty Party, held December 29th, 1841, at the town of Williamsburg, Kings County, N. Y. on motion, James Warner was appointed Chairman, and William H. Pillow, Secretary of the meeting.

The following Resolutions, after a calm and deliberate discussion of the principles contained in them, were unanimously adopted:

1. Resolved, That, in our opinion, the 21st rule of the House of Representatives, excluding all petitions on the question of slavery, is unconstitutional, arbitrary, and tyrannical in the extreme, and that we hereby earnestly request that the aforesaid rule be rescinded.

2. Resolved, That if the 21st rule be not rescinded, it is the opinion of this meeting, that the seat of government ought to be removed *north* of "Mason and Dixon's line," where "the peculiar institution" does not exist.

3. Resolved, That the slaves of the brig Creole, who rose and took possession of said vessel, thereby regaining their natural rights and liberty, acted in accordance with the principles of our Declaration of Independence, and the late decision of the Supreme Court; and have proved themselves in their whole conduct worthy of their freedom; and we trust that their noble example will be *imitated by all in similar circumstances.*

Whereas, According to the facts published in the papers of the day, it appears that the American consul at Nassau, N. P. did attempt to rescue the brig Creole by violence, and force back the freemen into slavery, Therefore,

4. Resolved, That President Tyler be, and is hereby requested to order said consul home, provided said facts should be as is here stated.

Whereas, We believe that American slavery is contrary to all divine law, and that, to use the words of John Wesley, "it is the sum of all villany," Therefore,

5. Resolved, That should the slaves at the South endeavor to gain their natural rights and liberty, "peaceably if they can, *forcibly if they must*," we should not feel bound to aid in extinguishing the sacred flame, but in the words of that noble-hearted democrat, William Leggett, "we would pray that the battle might go with the oppressed."

6. Resolved, That the inspection law passed by the legislature of Virginia, to take effect in May, 1842, and approved by South Carolina, Georgia and Alabama, is unconstitutional, and calculated farther to disturb the *present* political relations subsisting between the several States, and to produce a *dissolution of the Union.*

Whereas, The slave power, by striking down the right of petition, lynching citizens of the free North, breaking open the mails, and passing inspection and other arbitrary laws, is making continual encroachments upon the liberty of the States, Therefore,

7. Resolved, That it is high time that these things should *cease*, for the time is fast approaching when slavery *must* be abolished, by peaceable means, OR ——

8. Resolved, That this meeting view the correspondence between our ex-minister, Andrew Stevenson, and Lord Palmerston, with feelings of grief and deep indignation, that our government should uphold the use of the American flag for the protection of the slave trade and other piracy.

9. Resolved, That these proceedings be signed by the chairman and secretary, and sent to every member of our national Congress, the President of the United States, and the Governors of the slaveholding States.

JAMES WARNER, *Chairman.*
WILLIAM H. PILLOW, *Secretary.*

It will be observed that resolution No. 3 regards with approbation, a resort to deadly weapons on the part of the oppressed, to regain their liberty at all hazards, even at the cost of blood.

Resolution No. 5, views with prospective applause and encouragement, a general appeal to arms, by the slave population of the South.

Resolution No. 7, signifies not only approval of such resort to physical force, but an implied threat, which, however dimly shadowed forth, is sufficiently plain in its connection, to authorize a suspicion of purposes too outrageous for public utterance.

We are aware that these sentiments are not distinctly promulgated in the name of any *Anti-Slavery Society*; but such are the conditions of their announcement, that responsibility therefor can attach only to the anti-slavery movement. There is no other body, or organization, known to the country, on which they would be fixed, by any probability whatever. Therefore, we feel called upon to repudiate them, without reserve, as being broadly at variance with the principles of the American Anti-Slavery Society. The character and objects of the Society are clearly set forth in the second and third articles of its Constitution, as follows:

ART II.

"The object of this Society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists, has, by the Constitution of the United States, the exclusive right to *legislate* in regard to its abolition in said State, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate abandonment*, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia—and likewise to prevent the extension of it to any State that may be hereafter admitted to the Union.

ART. III.

"This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force."

The preamble to the Constitution is entirely consonant with these Articles. It affirms that slavery is "contrary to the principles of natural justice, of our republican form of government, and of the Christian religion—and is destructive to the prosperity of the country, while it is endangering the peace, union and liberties of the States;"—"that it is practicable, by appeals to the consciences, hearts and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, PREVENT A GENERAL CONVULSION," &c.

It is sufficiently plain from these extracts, that the Society aims at nothing illegal or unconstitutional. Nor does it employ illegal or unconstitutional modes of action to advance its purpose. We have not ceased to avow, in the language of our articles of association, that we would "never, in any way, countenance the oppressed in vindicating their rights by a resort to physical force." Our reliance for success has been, and continues to be, on the power of truth, and on the God of Truth. We address not the passions of the slave, but the reason and the conscience of the master; and we conjure him to hearken to the faithful utterance that warns him alike of his duty and his danger. We appeal to the sense of justice of our fellow-citizens—to their regard for the rights of humanity—to the voice of nature, testifying in every heart, that liberty is dearer than life, and to every consideration of reason, interest, and duty, which can influence human conduct. It is our high privilege to strive thus with each other, for the promotion of the common good, relying only on spiritual weapons, "which are mighty through God to the pulling down of strongholds."

Signed by order of the Executive Committee,
J. S. GIBBONS, *Chairman.*
L. M. CHILD, *Recording Secretary.*
New-York, Jan. 24, 1842.

Anti-Slavery Items.

SLAVEHOLDERS' CONVENTION, AT ANNAPOLIS, MARYLAND.—This is the first *avowedly* pro-slavery convention that has been called in the country. Its leading objects were to recommend various propositions to the legislature, to stop the rapid increase of runaways from happiness, and to devise ways and means to diminish the free colored population. Robert W. Bowie (*not* the inventor of the knife,) was elected President. Judge Chambers, Chairman of the Committee, said, "all efforts heretofore made for the removal of the free colored people, *had failed.* He expressed himself favorable to some measures that would *lead* the free negroes away to some other place, where they might enjoy greater privileges. "But" said he, "*adopt harsh measures*, and you create a REACTION in the public feeling, and all the good effects which might grow out of this convention, are at once annulled."

The meeting was fully attended, and marked by great unanimity of action.

REV. CHARLES T. TORREY.—This well-known abolitionist accompanied Mr. Leavitt to Washington, to report the proceedings of Congress for certain northern papers. Thinking a full report of the slaveholders' convention would be interesting to his readers, he went to Annapolis for that purpose. At the opening of the meeting, January 13th, while he was quietly taking pencil notes, somebody whispered to the President that a reporter for abolition papers was present. This produced great commotion; for evil ever loves darkness.

Orders were immediately given that all, except the delegates, should retire from the Hall. Mr. Torrey then went into the gallery, and was there seen with his pencil notes; whereupon, evident excitement prevailing, a motion was made to send the door-keeper and request him to take a seat with the other reporters. This proposition, however, failed; and by this time he was in the hands of several individuals who had determined to inflict summary punishment upon him; but the timely interference of several of the delegates rescued him. The police officers, to secure him from the fury of the mob, arrested him as an abolitionist incendiary, and placed him in jail. He was released on the 19th inst. on his own recognizance for $500, and those of S. S. Alexander and Joseph M. Palmer, for $250, for his appearance at the next April term of Anne Arundel county court, and for his good behaviour during the same period. The court remarked, that the leniency in the amount of bail was extended on account of Torrey's being a stranger; that could the court have viewed him as a citizen of the State, he would have been committed for trial.

"Why don't you go to the South?"

RECEPTION MEETING.—We are glad to hear that the colored citizens of Salem, Mass. have had a public meeting to welcome Charles Lenox Remond to his native city, after an absence of a year and a half in Europe. He well deserved this tribute of respect for the great service he has rendered the anti-slavery cause by his numerous eloquent speeches, and still more by the perfect uprightness and frankness, which has marked his whole course, abroad and at home.

LEGACY.—A gentleman of Massachusetts lately deceased, has left a farm valued at $6,000, in trust to his executor; directing that one half of it should be devoted, at his discretion, to promote the anti-slavery cause, and the other half given to the Board of Foreign Missions, *on condition* that said Board should make a *public* statement, that they would not knowingly receive the contributions of any slaveholder; in default of which, the whole was to be given for anti-slavery purposes.

COLORED SAILORS.—The law for seizing all colored men on board vessels in the Port of Mobile has gone into effect. They are imprisoned, and the captains required to give bonds, of $200, for each man, that he will take them away on the departure of the ships.

The number of blacks in the Bay is said to be 350; who are now to be thrown into prison, suffering the privations of criminals, though perfectly guiltless of crime.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.—The London Examiner pays the following tribute:

"It is our honest and deliberate opinion, that *there is not a court or cabinet in Europe whose deliberations and decisions on the questions of slavery and the slave trade are not moulded or modified by the salutary influence of the Anti-Slavery Society!* This is strong language, but not too strong. We have not formed our opinion without evidence.

The executive committee has some of the most enlightened and zealous philanthropists of the age to manage its affairs. They have no personal interests to promote, no party purposes to serve, in their untiring efforts."

REV. EDWARD SMITH.—This gentleman has published a pamphlet of eighty pages, containing his trial before the Pittsburg Conference, with the sermon on which the principal charge was mainly predicated. The New England Christian Advocate says:

"No one can read the account of his trial, without being convinced that he is an innocent man, injured and outraged by the rude spirit of pro-slavery persecution.—It would be doing the proceedings injustice to call them a trial; the whole procedure was a mockery, a sham trial, a lynching process, under pretence of ecclesiastical jurisprudence!

We declare, from the honest convictions of our mind, and from the deepest sincerity of our heart, that those who are capable of such transactions, would not hesitate to employ the civil arm to put down abolition in the church, was it at their command. We know this will be considered a hard saying, but we cannot help that; it is our honest belief. But it will be said, we are slandering the church. The fact is, the church has disgraced herself by these transactions. But what else can be expected of a church that justifies slavery? and this the Methodist Episcopal Church does in practice. She allows her ministers and members to hold slaves; and hence, she either believes that this slaveholding is right, or else she retains unreproved in her communion, thousands who live in the constant practice of what she believes to be wrong. Should we then be surprised if those who justify the legal taking away of the common rights of humanity, should ecclesiastically lynch those who reprove and condemn them for so doing?"

EDWARD EVERETT.—The Alexandria Gazette, (Va.) contains the following paragraph:

"We are pleased to learn that our minister to Great Britain, Mr. Edward Everett, will feel himself called upon particularly to direct his attention to all machinations or movements which may be made in England or elsewhere, against what are called the *peculiar* institutions of the southern States, but which in reality are the rights and interests of our *whole* country; and that in this he will be directed and sustained by the Secretary of State, whose views, with regard to this matter, are known to be all that the South could desire."

DEFINITION OF DEMOCRACY.—Let the Emperor Nicholas and Prince Metternich hear it, and smile. The Washington Globe says:

"The DEMOCRATIC DOCTRINE denies the right of *any* interference, by DISCUSSION, or otherwise, on the part of Congress, upon matters *pertaining to southern domestic institutions.*"

Congressional.

IN SENATE.

The bill for the repeal of the Bankrupt Law is now before the Senate. Petitions from all quarters are pouring in; a large proportion said to be against repeal. So nearly divided are the members upon the measure, that both the friends and enemies of it claim a majority. The general opinion of the knowing ones seems to be, that the bill will not pass the Senate; and that if it does, the President will veto it.

THE HOUSE, Jan. 15.

All the scenes of disorder, frequent and excessive as they have been, are said to have been outdone by the tumultuous excitement occasioned by the bill to repeal the Bankrupt law. After much wrangling, the bill passed to its third reading, and was carried in the affirmative, by a vote of 126 to 94.

Mr. Thomson, of Kentucky, offered a memorial from the legislature of his State. The preamble, setting forth the sufferings of the Santa Fe prisoners, and the brutal cruelty of Mexico, was followed by these resolutions:

"Resolved, By the General Assembly of the Commonwealth of Kentucky, that the government of the United States owes it to itself, as well as those unfortunate citizens, to use the most prompt, vigorous and efficient means to restore to liberty and their country, those men, and to vindicate to Mexico and the world, the proud declaration, that American citizenship is a shield against wrong and oppression throughout the world.

And be it further resolved, That Kentucky will sustain, in any manner that shall be deemed necessary, with her full strength, the most energetic action of the general government to right the wrong, both individual and national.

Resolved, further, That in the opinion of this legislature, it is the duty of the government of the United States to demand and require of the government of Mexico, in the future progress of the war with Texas, to observe the usages of civilized nations in the treatment of prisoners."

Mr. Marshall moved that the resolutions be referred to the Committee on Foreign Relations, with instructions to request of the President of the United States to communicate all the information in his possession in relation to the American citizens captured at Santa Fe, in Mexico.

It was amended, and finally adopted, in the following form:

"Resolved, That the President of the United States be requested to communicate to this House, all the information in his possession, touching the American citizens, captured at Santa Fe, in Mexico; and, also, any information he may have, and not incompatible with the public interest, concerning American citizens, now British prisoners in Van Dieman's Land."

JANUARY 18.

When the House adjourned, Mr. Granger had presented a petition from sundry citizens, legal voters of Hopewell, in the county of Ontario, State of New-York, praying for protection in their constitutional right to the use of the post office, and adequate security for their persons in all the States of this Union.

On which petition, the question of reception had been raised by Mr. Wise; and a motion had been made to lay the said question of reception on the table.

Pending which motion, the House had adjourned. And the question now being on the motion to lay the question of reception on the table—

Mr. Granger said that this petition did not, as he supposed, touch, in any manner that could be offensive to any gentleman, any matter connected with the question of slavery. He could hardly imagine what object the gentleman from Virginia (Mr. Wise) who was not now here to explain it, had in view in raising the question he had done; but as this question of petition was becoming one of the most interesting that could be presented—though he did not like to trouble the House—yet, with a view to have a correct record of the votes, he would ask the yeas and nays; and they were ordered.

In reply to an inquiry of Mr. Wise, (who had now taken his seat) Mr. Granger repeated, in substance, the remarks reported above.

Mr. Wise thereupon remarked, that he had raised the question of reception, because he considered the petition as containing a prayer that the power of this government should be exercised to assist in the circulation of incendiary pamphlets, and in protecting incendiaries personally in the slave States.

Mr. Granger said he supposed the post office establishment to be open to the use of all the citizens of the United States. If any portion of them were to be precluded from its use, it would be a question to be determined by the people of the nation whether they would submit to it or not.

The petition was laid on the table, by a vote of 101 to 74.

Mr. Gates presented a remonstrance against the admission of Florida as a State into the Union.

Mr. Triplett raised the question of reception, and moved to lay that question on the table.

Mr. Levy said, that in order to save the gentleman from New-York (Mr. Gates) and others, hereafter, the trouble of presenting memorials against the admission of Florida into the Union, and to save other gentlemen the trouble of raising the question of reception, he would state that the admission of Florida was not an open question; it being already provided for by treaty, which was the supreme law of the land.

The question of reception was laid on the table.

In neither of these petitions was there the slightest allusion to slavery.

JANUARY 20.

Mr. Calhoun, of Massachusetts, offered petitions praying that diplomatic and commercial relations be entered into between this country and "the republic of Hayti."

Mr. Campbell, of South Carolina, moved to lay it on the table. His motion did not prevail; and the petition, (like all of its class heretofore presented,) was referred to the committee on Foreign Relations.

J. Q. Adams, among many other petitions relating to slavery, the slave trade, &c. presented one from colored citizens of Massachusetts, respectfully representing, that by the laws no foreigner of color can become a citizen of the United States, with privilege of voting and holding real estate therein. Wherefore they pray that the laws of naturalization may be so amended, as to give colored foreigners the same privileges as white ones.

Mr. Wise moved to lay it on the table; and his motion prevailed, 115 yeas to 68 nays.

Then J. Q. Adams presented a resolution adopted by an anti-slavery society in Eastern Pennsylvania; the purport of which was, that a war with Great Britain, to oblige her to assist in holding natives of the United States in slavery, would as much exceed in unrighteousness the war waged against us in 1776, as the wrongs of the slaves exceeded those which led to the Declaration of Independence. The statement was brief, but W. Cost Johnson, Wise, &c. were in a tremendous stir about its being read. After much controversy about points of order, it was decided to lay the question of the receivability of the petition on the table.

Mr. Adams then presented a petition, apparently signed by a number of respectable citizens of Georgia, complaining, as a great grievance to them, that he, Mr. Adams, had been appointed chairman of the committee on Foreign Relations. Their reasons were stated in most respectful language. Mr. Adams desired that the petition might be read, and claimed the right to defend himself.

Mr. Habersham, of Georgia, from whose county the petition purported to come, conjectured, from his ignorance of the names, that it was a hoax.

Mr. Adams thought it bore no marks of fiction. It was courteously expressed, and contained in a gentlemanly letter. Mr. Adams said he could prove it was no forgery, by showing from the slaveholding parts of the country the existence of precisely the same feelings towards himself as were developed in that memorial. He was proceeding to do this, when

Mr. Wise made a point of order.

The Chair decided Mr. Adams' remarks to be irrelevant.

Mr. Wise insisted on Mr. Adams taking his seat.

Mr. Johnson hoped that the rule would be enforced in that particular.

Mr. Adams. "I see, gentlemen, where the shoe pinches!"

The Chair requested Mr. Adams to take his seat.

Mr. Adams sat down.

On motion of Mr. Marshall, of Kentucky, Mr. Adams was allowed to resume his remarks. And he then went on to show, from the letter of Mr. C. C. Clay (late senator in Congress) to the legislature of Alabama, that the sentiments contained in the petition were entertained by others, not only as to him, but as to *all* northern representatives of the people. He was interrupted with a call to order, but went on to show that the same feeling was evinced toward Messrs. Everett, Granger, and Webster, when before the Senate for offices of trust. And he had other evidence. He then alluded to a letter written by Mr. Wise, bringing charges against the whig party, in connection with abolition, similar to those of C. C. Clay.

Mr. Cost Johnson alluded to the certain consequences of pursuing this sort of discussion.

Mr. Adams. "Oh, sir! as to the gentleman's *consequences*—"

Mr. Wise hoped no interruption would be offered to the course of the gentleman's (Mr. Adams) remarks.—He had been so used to the outpouring of his vials of wrath, that they did not in the least affect him.

Mr. Adams. "I am glad of it, Mr. Speaker!"

Mr. Giddings endeavored to make some remarks, but was hooted down by the clamors of members on that side of the chamber.

Mr. Adams would proceed in order. And he would show that this memorial was no hoax, by proving the sentiments contained in Mr. Wise's letter identical with those of the memorial, For this purpose, he was about to reak therefrom again, when

The Speaker hoped he would confine himself strictly within the bounds of order.

Mr. Adams recapitulated.

Mr. Johnson again objected.

Mr. Winthrop contended that his colleague was perfectly in order, under the permission given by the House. But the Chair decided in favor of Mr. Johnson's point of order.

Mr. Adams appealed, and the decision of the Chair was reversed—76 to 78.

Mr. Adams. "I thank the House! I shall now have the pleasure of reading some portions of the letter from Accomac!"

And here Mr. Adams went into a searching review of so much of Mr. Wise's letter as reflected on the constitution of the committees of the House.

His point was to show that the same hostility to northern members holding responsible places in that body, which was visible in the memorial, ran throughout this letter of Mr. Wise. And he took the remarks of that "letter writer," (as he called Mr. Wise,) touching the recognition of Haytien independence, as an example of this spirit; and then showed that it was highly important to the interests of a large—even the larger—portion of the country, that that recognition should take place; that there were large outstanding claims against that government, which she would only pay when recognized; that all the world besides had recognized her; and that she was not recognized here, because the slaveholders and slave-breeders of the South were opposed to the recognition. This, argued Mr. Adams, is the meaning of these gentlemen not wishing the committee of Foreign Affairs to be composed of members from non-slaveholding States.

Mr. Johnson said his constituents had approved the course he had taken on that point.

Mr. Adams said he knew it. They had re-elected him to sit here. They were very much such men, he doubted not, as their representative. He then went on to show that the slave-trading interest was involved in this matter; and that thus it had become a crime in the Speaker to appoint such a committee as would not favor that interest. The same feeling actuated the gentleman now objecting to this proceeding and the memorialists. He was going on in the same warm tone as before, when

Mr. Rayner, of North Carolina, arose and very angrily called to order. The gentleman from Massachusetts had no right to use the liberty the House had just given him, to pour out his gall upon an unoffending portion of the country. He had no right to go into the question of slavery, and to make a mountebank of himself upon that floor, disgracing alike himself, that body, and the whole country. And he would appeal to the Speaker—

Mr. Adams. "A slaveholding Speaker!"

"Order! order!" from one side of the House.

Mr. Adams. "More slave-breeders!"

Mr. Rayner went on, and was interrupted by

Mr. Arnold, of Tenn. with a cry of "order!"

Mr. Raynor shook his fist violently at Mr. Arnold, and told him not to attempt to cry *him* down! He should not sit down till the Chair had decided the point he had raised.

Mr. Adams. "Let the gentleman *answer* my arguments, if he can, and not seek to gag me in uttering them!"

The Chair decided that the House having already overruled its decision on this very point, he could not restrain the gentleman from Massachusetts from going on.

Mr. Rayner took an appeal, which was sustained; 89 voting against 66, that the Chair should be sustained. Thus the House took back from Mr. Adams the liberty that had been given him by their own deliberate vote. And thus after a stormy day, the House adjourned; being just where they were, when they adjourned before.

Died.

On the 17th inst. after a short illness, in the 29th year of her age, MARY C. wife of SAMUEL SELLERS, jr. of Upper Darby, Pa.

To those acquainted with the merits of the deceased, no eulogy is needed to recall to their memory her many virtues. Yet it is well for survivors to dwell on the character of their departed friends; for not until they have passed away, do we learn rightly to appreciate their virtues—to regard and follow their example. It is after the spirit leaves us, that we behold the beauty of the celestial visitant.

Though distrustful of her own abilities, she faithfully and truthfully performed the duties of the various relations of life—giving her influence to every branch of moral reform. In her removal, the slave has lost a warm advocate, and the fugitive from the southern prison-house, a sympathising friend.

"As a glad dream of slumber, which wakens in bliss,
She hath passed to the land of the holy, from this."

TREASURER'S RECEIPTS

For the week ending 1st month (Jan.) 24th.

Received for the Standard.—Cyrus Darling, Worcester, Mass. paid $1; D. M. Graham, Sherman, St. Josephs, Michigan, $11; Abigail Southwick, Danvers, Mass. $2; J. B. Wetherby, Boston, Mass. $2; John Jay, New-York city, $2; J. K. Blaisdell, Haverhill, N. H. $2; David Wilkinson, Marlboro, N. H. $1; Sarah Goddard, Boylston, $1; William Bolles, New London, $1 50; Gideon Palmer, Uncosville, Ct. $1 50; Seth Sprague, Duxbury, Mass. $2; Deacon Charles Foster, South Scituate, Mass. $2; Mary Springslead, Cazenovia, Madison county, N. Y. $2.—$31.00

GENERAL INTELLIGENCE.

Foreign.

GREAT BRITAIN.

There arrived in the Britannia, last week, Lord Ashburton; Charles Dickens, the celebrated author of Pickwick, Nicholas Nickleby, &c.; and Lord Mulgrave, likewise well known as an author. Lord Ashburton, President of the Board of Trade, was formerly Alexander Baring, of the well-known banking house of Baring, Brothers & Co. He comes out Special Envoy Extraordinary from the British court to our government, with ample power to adjust differences. He is said to be the bearer of a proposition for the final adjustment of the Northeastern Boundary question. He is likewise instructed to urge upon our government the necessity of making some adjustment of the claims of British citizens, who have made heavy loans to certain States of this Union, that now neglect or refuse payment.

Lord A. is a native of the United States, and a large landed proprietor in Pennsylvania. His lady, (late Miss Bingham,) is likewise American. It is said he has a strong personal interest in the preservation of the credit of these States, and their peaceable relations with Great Britain. His appointment is therefore deemed a decidedly pacific token, and seems to give great satisfaction to all parties.

The English papers express themselves much pleased with the reception of Lord Morpeth, in this country; considering it a favorable symptom for the preservation of peace between the two countries. Lord M. is to be brought forward as representative from Dublin, the place being vacated by the recent death of Mr. West.

There have been several shipwrecks on the British coast.

Eight passengers were instantly killed, and fifteen or twenty dangerously wounded, on the Great Western Railway, by a collision of the engine with part of the embankment, that had fallen on the track.

E. B. Smith charged with frauds on the Exchequer, has published a statement, setting forth that the money was borrowed by him through his necessities; and that a speculation in which he was induced to engage by Rapallo, Solari, and one or two others, for the purpose of repaying it, turned out so badly as to make it impossible. He says that the whole amount fabricated is £340,000 or $1,632,000: that he might easily have forged more: that no person of rank or public character is in any way implicated, and that the whole was wasted by gambling in the Stock Exchange.

FRANCE.

All those tried for being concerned in the late attempt to kill the the royal dukes have been convicted, except five. Ruenissset, Colombier, and Just Brazier are condemned to death; Dufour, Augustus Petit and Jarrasse to deportation for life; Mallet and Boggio to detention for fifteen years; Launois and Boucheron for ten and Dupoty, (Editor of the Journal du Peuple,) and Bazin for five years. Dupoty's sentence excited great indignation among the Parisian journals.

The King is evidently receding from his interference in the affairs of Spain, in favor of Queen Christina.

RUSSIA.

It is said that the Circassians have gained a more decisive victory over the Russians, than has occurred since the beginning of the war. A large expedition, consisting of thirty thousand men had been disembarked on the coast, with a view of destroying the grain, which had been collected by the Circassians after the harvest, when a storm having suddenly risen, drove the ships from anchorage. The Circassians, availing themselves of the opportunity, assailed them fiercely on every side, and the Russians, separated from their stores, which had been carried out to sea, were compelled to commence a disastrous retreat, through a country consisting entirely of mountain, forest, and defile. With the exception of two thousand who escaped to Anapa, the whole of the thirty thousand were killed or made prisoners.

AUSTRA.

The Austrian government has decided to aid in constructing the railroad between Trieste and the Danube. For this purpose 30,000 horses are to be sold, and a disarming on a large scale is to take place.

CHINA.

The British are pursuing hostilities with increased energy. One of their fleets have taken possession of the Island of Amoy, with little resistance from the Chinese. The Chinese admiral, and the first and second military Mandarins, (both with red buttons,) were killed. It is said that a thousand troops are to be left there, with three ships of war.

Amoy is on the southern coast, about twelve hundred miles from Pekin. Its port is capable of containing a thousand vessels. Next to the Bogues Forts, it was deemed the strongest port of the empire—containing arsenals, naval stores, and many war junks.

Foreigners at Macao were in a critical position. The Mandarins are unable to offer the least resistance to the foreign enemy, and their feebleness emboldens the populace. The people along the banks of the river were so much exasperated, that they sunk large block of granite, and put other obstructions in the way of the British men-of-war and steamers. British ships of war had gone up the river and attacked the junks engaged in obstructing navigation. Captain Nias, (the commanding officer) having issued a proclamation in Chinese, commenced hostilities, by attacking the villages on the banks of the river, near where the obstructions were sunk, and by blowing up and utterly destroying Wong Tung and the fortress at Cou Loon.

The cannon were heard, and the smoke seen, at Canton, and the people of that city were flying in all directions. By the last advices, a blockade of Canton, and suspension of trade were expected. Of the $6,000,000 paid by the Chinese to their British invaders for the ransom of the city of Canton, $4,000,000 was paid by the authorities of the city, and the remainder was contributed by the Hong merchants. The proportion paid by the famous Howqua, was $820,000; and besides this, he has lost more than $750,000 by the burning of two packhouses in Shameen.

Meanwhile, encroachments are being made on the Celestial Empire from other quarters. The whole of the fine country marked on the maps as Thibet, has been governed by a Chinese viceroy, stationed at Lassa.—The Seikhs, a singular people, in the N. W. part of Hindostan, are marching into Thibet, driving the inhabitants before them, like sheep. The viceroy seems to take no step for the protection of his people, or to prevent the dismemberment of the empire. The mountainous regions which he controls, said to be 1,300 miles long, and of proportionate breadth, are now virtually in the possession of the Seikhs.

TURKEY.

The Malta Times, states that the Bashaw of Tripoli, had lately captured some fifty Arabs, whom he called rebels. These poor men he stripped naked, had them smeared with honey, and then put in irons and placed upon a wall, under a burning sun. In a moment they were covered with thousands of stinging insects, and in this deplorable plight they were suffered to die of pain and hunger! Their scorched and mangled bodies finally dropped to pieces, and the roadway was strewn with their scattered limbs, and the air around infected with the noisome exhalation.

SYRIA.

The slaughter of Christians by the Druses has been horrible. Whole villages have been destroyed. Beyroot was swarming with refugees from the scene of destruction. A strong Ottoman force arrived in time to prevent the victorious Christians from resorting to cruel reprisals against the Druses, and to repress all further hostile movements on either side.

The Pasha of Damascus succeeded in saving the Christians of that city from the fury of the Mussulman population. Detachments of troops patrolled the streets day and night, and maintained public tranquillity.

The British had received orders to evacuate Syria. But a few British, French, and Austrian ships of war were stationed before Beyroot.

MEXICO, TEXAS, AND SANTA FE.

A Report of the Mexican Secretary of War, dated the 11th of November, is published, recommending a formal campaign against Texas, and stating the quotas of troops which the several departments were to contribute for the purpose of recruiting the army.

The President of the United States has communicated to Congress the correspondence of the State Department upon the subject of the American citizens taken captive by the Mexicans while accompanying the Texan Expedition to Santa Fe. Among them is a letter from Hon. D. Webster, Secretary of State, to Hon. P. Ellis, our Minister at Mexico, stating the facts in the case, and instructing him to represent them to the Mexican government, with an urgent demand that the inoffensive citizens of the United States, but especially George W. Kendall, Franklin Combs, and J. C. Howard, be promptly restored to liberty unharmed.

President Tyler is stated to be filled with the deepest sympathy for the sufferers by this undoubtedly marauding expedition. Dimon McRae, of North Carolina, has been appointed special agent to Mexico on this subject, at the expense of our government.

A letter from Mr. Ellis, our Minister at Mexico, to the State Department, announces the fate of the Expedition; also, the arrival of the prisoners at Chihuahua, with an extract from a Mexican paper, announcing that three of them had been killed on the way, by Capt. Solozar, because they had become wearied and unable to proceed. (An act almost too barbarous to be believed of a country pretending to civilization. But long-continued injuries and frauds have exasperated the Mexicans to the highest degree.) Mr. Ellis states that he has not felt authorised to interfere in favor of American citizens who had denationalized themselves by engaging in such an expedition.

A Texan correspondent of the N. O. Bulletin, says that the public mind there is in great excitement about the Santa Fe prisoners; and that "hundreds, aye thousands, of brave soldiers are willing and *anxious* to go to their rescue."

It will be recollected that Congress, at its last session, requested that inquiry be made whether any regulations exist between the United States and Texas, on the subject of mutual collection of debts, regaining of property, enforcing legal liabilities and rights, &c. The Secretary of State answers, "that there are no treaty stipulations between the United States and the republic of Texas, upon the subjects mentioned in the resolutions referred. The reciprocal obligations of the two governments in relation thereto, are regulated and defined by the treaty between the United States and the United Mexican States, of the 5th of April, 1831, of which latter Republic, Texas then formed a part. Soon after its recognition by the government of the United States, the Texan government was apprised that our treaty with Mexico was still considered by us to be mutually binding upon the United States and Texas, and that government subsequently assented to this."

CUBA.

Fifty negroes employed in a manufactory in the island had revolted, and it had been necessary to send a detachment of troops against them to reduce them to submission. They defended themselves obstinately with such arms as they could put their hands upon, and the result was six killed and ten wounded. *Order* was soon restored.

This news comes through the *Spanish* papers. The Cuban press is silent; so strict is the censorship that guards the peculiar institution.

General Items.

Cincinnati Mob.—In extenuation of this disgraceful outbreak, it is urged that the two institutions attacked were mere "shin-plaster banks," and had made four failures in a few months; yet their trash had, for the last two years, formed the greater portion of the circulating currency. It is moreover said that a very little decimon on the part of the authorities would have arrested the affair, if it had been taken in the beginning.

Mobs.—When news came of the Cincinnati riot, a crowd collected round the office of Mr. Moore, partner of Lougee, in Louisville, Ky; but after scattering some papers about, and doing a little damage, they were dispersed by the Marshal.

At Pittsburg, Pa. a number of persons regularly organized to attack certain offices that had issued "shin-plasters;" but the mayor, being informed thereof, prevented it by a proclamation, and other precautionary measures.

More Mobbing.—Columbus, Ga. was thrown into a great excitement on the 5th, by the discovery of the murdered body of one Arnett on the premises of the notorious magistrate, Ivey, the associate of a reputed gang of outlaws. A mob collected, rushed upon his house, and destroyed five buildings. A large meeting convened next day in the Market-house—the Mayor, (Col. Lewis,) in the chair. A resolution was presented, with much applause, directing Ivey, Wm. Harnwell, and all other such characters, to leave the city in a certain number of hours, or that summary means would be used. Col. Himes Holt, (late M. C.) and Judge Sturgis, interposed in behalf of law and order; and a substitute, declaring that the laws of Georgia, were sufficient to protect the innocent and punish the guilty, finally prevailed, and the meeting adjourned.

GEN. JACKSON.—In the New-York House of Representatives, a resolution has been received calling upon Congress to pass a law refunding to Gen. Jackson, with interest and costs, the fine of $1,000, imposed on him by the Judge of the Louisiana district in 1815, for an alledged offense against the authority of said Judge.

*Florida

Poetry.

For the National Anti-Slavery Standard.

TO ABOLITIONISTS.

BY JOHN PIERPONT.

Servants of God most High,
Who on his word rely,
By ancient seers and holy prophets spoken—
That all the chains that gall
The Ethiopian thrall,
And every yoke, shall from his neck be broken—

Whether, with holy zeal,
Ye in your closets kneel,
Or plead the cause of Freedom in a throng,
Or through a dauntless press,
The voice of righteousness
Ye pour out like a torrent, deep and strong—

Give not your labors o'er,
Because ye're few and poor,
Because a lion couches in your path,
Because a lawless horde
Upon your heads have poured,—
Your heads unhelmeted,—their vialed wrath.

The ancient seers, like you,
To God and duty true,
Were, in their day, reviled and put to shame;
Scorned, hated, hunted, they
From Earth have passed away:
Their forms have passed, but not their fame.

Death dares not touch their *Word!*
The soul of man is stirred
By it, wherever on the darkling Earth,
God's Truth and human Right
Come down to dwell in light,
And Civil Freedom struggles into birth.

So shall *your* words be breathed,
Where'er man's brow is wreathed
With the sharp chaplet that for Him was twined.
Who lived mid taunts and sneers,
Who died mid scoffs and jeers,
From sin and slavery to redeem mankind.

Servants of God most holy,
Who stoop to man most lowly,
To lift him up and give him liberty,
What tho' to-day's unpleasant
Ye live not in the Present;
Your life is in the infinite TO BE.

Your words of love sincere,
Now spoken in the ear,
Where Mammon's priests bend round his altar brazen,
And lift the suppliant eye,
In foul idolatry—
All tongues shall trumpet, and from house-tops blazon.

Ye, and your "name and praise,"
That, in these slavish days,
So many vainly dream are soon to perish,
As in the coming age
They shine on History's page,
The proud shall envy, and the good shall cherish.

From the Liberty Bell.

SONNETS.

BY JAMES RUSSELL LOWELL.

I.

Great Truths are portions of the Soul of man;
Great Souls are portions of Eternity;
Each drop of blood, that e'er through true heart ran,
With lofty message, ran for thee and me:
For God's law, since the starry song began,
Hath been, and still for evermore shall be,
That every deed, to overlive Time's span,
Must goad the soul to be erect and free.
Slave is no word of seed immortal sprung;
Too many noble souls have thought and died,
Too many mighty poets lived and sung,
And our good Saxon, from lips purified
With martyr fire, throughout the world hath rung
Too long, to have God's holy cause denied.

II.

If ye have not the one great lesson learned,
That grows in leaves, tides in the mighty sea,
And in the stars eternally hath burned,
That *only full Obedience is free*—
If ye in pride your true birthright have spurned,
Or for a mess of pottage beggarly
Have sold it, how, in Truth's name, have ye earned
The holy right to fight for liberty?
Be free! and then our God will give a sword,
Wherefor Orion's belt were not too bright;
There shall be power in your lightest word,
To make weak Falsehood, pierced with arrowy light,
Writhe, dying with her own most foul disease,
Within her churches and her palaces.

From the Liberty Bell.

SONNET.

BY WILLIAM W. STORY.

Put back the swelling ocean with thy hand!
Leash up the winds—the seasons' course control—
Then quench the spirit, burning like a coal,
And puff Hope's breath away, by which 'tis fanned—
But never until then! Not surer stand
The fadeless stars, that circle round the pole,
Than Truth, and Justice in the immortal soul,
Which man can sear not out with Slavery's brand.
All noble souls will yearn to the oppressed;
Nor canst thou damn that inward sympathy,
That tide-like swelleth ever in the breast;
Even as the restless soul of the broad sea
Heaves its fresh waters up, to purify
The stagnant pools, that on the marshes lie.

EXTRACT FROM FESTUS.

The dead of night: earth seems but seeming—
The soul seems but a something dreaming.
The bird is dreaming, in its nest,
Of song, and sky, and loved one's breast;
The lap-dog dreams, as sound he lies
In moonshine of his mistress's eyes:
The steed is dreaming, in his stall,
Of one long, breathless, leap and fall;
The hawk hath dreampt him thrice of wings,
Wide as the skies he may not cleave;
But waking, feels them clipt, and clings,
Mad, to the perch 'twere mad to leave:
The child is dreaming of its toys—
The murderer, of calm home joys;
The weak are dreaming endless fears—
The proud, of how their pride appears;
The mother dreameth of her child—
The maid, of him who hath beguiled—
The youth, of her he loves too well;
The good, of God—the ill, of Hell,—
Who live, of death—of life, who die—
The dead, of immortality.
The earth is dreaming back her youth;
Hell never dreams, for wo is truth;
And Heaven is dreaming o'er her prime,
Long ere the morning stars of time.

Where'er a human voice is heard
In witness for the true and right,
Where'er a human heart is stirred
To mingle in Faith's glorious fight,
That voice revere—that heart sustain!
It shall not be to thee in vain.

ANNA WARNER WESTON.

Miscellany.

LIFE IN LOUISIANA.

We copy the following description of a planter's life in Louisianna, from the Concordia Intelligencer, a lively paper, established at Vidalia, Louisiana:

A legal young friend has just returned from an eight-weeks rustication in the parish of Calcasieu—a locality redeemed from the shallow waters of the broad Gulf of Mexico, still almost upon a level with it, without a hillock within its limits as high as a gopher sand hill. Before we go any farther in description, we will tell how to get there. Pass down the river to where the "king of streams" disembogues his multitudinous waters into the jolly punch-bowl of the Gulf. There, at the extremity, seaward, of the Southwest Pass, you sail off westward towards Texas, the moderate distance of two hundred and fifty or sixty miles, when you will come to the lovely and transparent outlet of lake Calcasieu, flowing over white sands and green grass, into the Gulf that reciprocates the favor by an affectionate interchange of waters every time the tide comes in. This beautiful lake hangs in the middle of the parish, like a huge lobster, suspended by a bright, silvery thread, formed of that gentlest of all streams, the river Calcasieu, which comes in a straight course from the north part of the parish to feed the lake of its own name,—a lake thirty miles long, and five or six broad. In the extreme southwest corner of the parish, hangs the Sabine lake, fed by the boundary river, which divides United States territory from Texas. In Calcasieu there are thousands of prairies; one in particular running centrally, but diagonally, through the parish, called the Mammoth prairie, which is sixty miles in length, and from one to three miles in width, through and along the centre of which, from end to end, runs the public road, with not a tree to shade it, or a fence to inclose it. Here feed the "bulls of Bashan," by the thousands and the tens of thousands; and in a large public pasture or domain, and amidst these countless swarms of cattle, the rights of property are preserved only by the owners' marks upon the ear, inflicted while they are calves, "before their anxious mothers know they are out." As for knowing where their owners live, or where they should go and bellow for fodder, in case that perennially green prairie should fail them, they are "all unknowing and unknown."

Those who sail from the Balize need not shudder over "the deep, deep sea," from whose coral-covered deeps they are separatad only by a plank. Six feet of water is all that can be made anywhere along the coast which stretches away from the Southwest Pass, passing the watery LaFourche interior, the Terre Bonne, and Lafayette, plump into Calcasieu lake. There is a Mississippi editor who could light his "long nine" cigar, and wade the whole distance; and Porter, of the Spirit of the Times, could do it without wetting the tail of his coat.

We come to the inhabitants of this far-famed parish. The old French residents are truly "jewels in the rough." Their knowledge, with few exceptions, extends not as far as New Orleans. They live there in Calcasieu, and live there forever; as the country is too healthy to admit of any decay, save that produced by the wear and tear of centuries. Probably the wealthiest man in the parish, is one of these old French creoles, who has, once or twice, during a long life, visited the lower part of the city of New Orleans. He believes in his commission merchant who lives there, and looks upon him little less than the creator of those articles for which he annually sends, and which inevitably come in a sloop at his bidding. His confidence in his merchant is shown by the fact that, in the course of five years, he has loaned him more than $60,000.

This planter of Calcasieu has three large plantations, and has his mark on more than sixty thousand head of cattle. He has an only child—a daughter of sweet nineteen. Our friend, the lawyer, had designs upon her. He wished, through her, to become joint owner of all those broad lands, those swarms of negroes, and those herds of cattle. He paid a visit. He is good looking, genteel, and speaks elegant French. As he approached the house, he saw her sitting in the middle of the room; but as he passed into the passage, his quick eye saw her leap from her chair, and rush behind the door, which opened into the room in which she had been sitting. He passed in at the door, and shut it; thereby bringing the beautiful creature full in his view, and completely "cornered." He bowed to her—addressed her in the sugared accents of his French—but all in vain. She answered not. Once more he paid the compliments his gallantry prompted, and looked insinuating. Still she was silent. She had her pretty finger in her mouth—her hair all uncombed, in lovely *dishabille*—her little, (must I say it?) dirty feet, all bare, as well as *half* the handles to them,—for the longitude of her dress was laconic. He turned to take a seat, and when he looked again she was gone; and nothing but the gentle image that haunted his enamored memory remained. She fled to the negro quarters, like a frighted doe,—and *all dough* was the cake of our friend.

However, he gained amends by an invitation to dinner, from the lord of such uncounted wealth.—The dinner was composed of exactly four dishes; in one, were strips of jerked beef, boiled,—in another, boiled sweet potatoes,—in a third, boiled hommony;—and the fourth was corn bread. They had got out of salt in that part of the parish, and therefore the meat was totally fresh, as well as tough as an alligator's caudal extremity. There was neither butter nor milk, although the lord of the manor might have had a thousand cows driven to his door. But alack! they were six miles off, on the prairie; and besides the dear little calves wanted all the milk.

Such a dinner tastes good even in description, and makes my mouth water while I write. What cannot wealth do in making life luxurious!

There staid my friend for two long mortal hours, and yet he saw the dear flown one no more. She is to him but a reminiscence.

AMERICAN CHIVALRY.

The following extract is from an article in the Liberty Bell, by Edmund Quincy, in that vein of playful irony, which he so well knows how to sustain:

Some cavillers have hinted that the whipping of women is not a practice sanctioned by knightly usage. I will not contend that precedents can be found in books of chivalry precisely to this point.—but such busy-bodies should remember that we are not bound, in this free and enlightened country, to a servile adherence to any examples, however venerable, and that improvements upon old systems should be the theme of praise instead of blame. For it would be manifestly unjust to confine any of the advantages of a general system of beneficence to one favored sex. The silly outcry about the cruelty of our favorite arrangement should then be silenced forever, as far as these things are concerned. Truth, however, compels me to say, that there have been acts of cruelty and wrong connected with it, which are enough to make each particular hair stand on end upon the hearer's head. Some recreant and craven knights there have been, base enough to hew off their own spurs and unbelt themselves, by deserting their defenceless charge, and leaving them to their own resources. This extravagance is not common; but still enough so to demand the inhibition of special enactments by some of the States.

One notable instance of this inhumanity I feel called upon to record, as it was the act of a sovereign State. The capitol in North Carolina took fire one day, and was consumed. During the conflagration, one of the favored class, at the imminent risk of his life, rescued the archives of the State—the very charter, perhaps, under which he enjoyed his peculiar privileges. And what was his reward? Did the State of North Carolina order him a thousand lashes on the bare back, well laid on? Did she reduce his allowance to half a peck of corn a week? Did she even pass a law securing the blessings of his present estate to himself and his posterity forever, against the possible caprice of his lord? No such thing. She purchased of his protector his right of providence, and turned him loose upon the world, to shift for himself! An act of barbarity, which I think it would puzzle the logic of a patriarchal Doctor of Divinity to justify, or even to palliate. Why, the very pagan Romans showed more gratitude to the geese that saved the capitol!

But the most solemn and interesting aspect of this great institution, and the one in which it most favorably resembles the mediœval system, is its eminent devotion and practical piety. We have seen that nothing short of a divine institution of their order will satisfy the aspirations of our most religious knights. Indeed, one of them, who belongs to the holiest class of the order,* has solemnly proclaimed that it was established by God the Father, not condemned by God the Son, and "especially authorized by God the Holy Ghost; and that being thus recognized by all the persons in the Godhead, jointly and severally, the assaults of its enemies upon it are 'a direct insult to the unchangeable and Holy One of Heaven.'" The same spirit of piety pervades all the practical details of the system.—An exclusive devotion to the interests of their helpless dependents, shows that the golden rule has been adopted as the law of their life by the disinterested lords. A proof of their unselfish spirit is to be found in the fact, that they are daily impoverishing themselves, and, to use the words of one of themselves, "murdering their lands," in order to maintain their benevolent institution. They are, in fact, virtually dependent on the faith and charity of the less-favored part of the country, for the necessaries of life for themselves and their charge. And to the credit of the merchants and artificers of the North, be it told, that they cheerfully furnish them with the means of dispensing their charities—looking not for their own again. It is credibly asserted, that the value of goods furnished gratuitously for this benevolent end, within a few years, amounts to no less a sum than five hundred millions of dollars! The toils of this devoted order, for the accomplishment of its ends—their labors, in season and out of season, to imbue their dependents with the virtues of industry, of patience, of resignation—the bodily fatigues they sometimes undergo, in urging their disciples along the path of rectitude—are almost incredible; and may well compare with any of the labors and privations of Sir Launcelot, or Sir Gauvain. Even Sunday sometimes shines "no Sabbath-day to them." Some of my readers may remember a passage in his own southern experience related by an eminent Baptist clergyman of Boston, at a public meeting a few years since. One of his Baptist brethren, with whom he was residing, on the Sabbath, with the labors of the sanctuary before him, thought it not too much to apply his strength to the reformation of one of his beneficiaries, who had sinned in the matter of blacking his boots, until he stood in a puddle of his own blood; and then went up to the house of God with a good conscience, though with a weary arm, to break the bread of life to his flock. Such self-sacrifice, though it may be hardly credited in this working-day region, is believed to be not uncommon in that privileged portion of the country.

And, in justice to the religious part of our own community, I must say that, as a general thing, they fully appreciate these excellencies in the character of their southern brethren; and that there are no men who are more cordially welcomed to their pulpits and communion tables, than these holy confessors.

From "Acquisitiveness: its Uses and Abuses." By D. G. Goyder.

THE LAW OF LOVE APPLIED TO TRADE.

The unjust acquisition of anything is theft; for what you unjustly acquire, another loses, and suffers in his property, for the security of which the law against theft was enacted; and, therefore, in the way even of trade, if you sell a commodity to an unskillful buyer for a shilling, which, according to the market price, is worth but sixpence, you are a thief to the value of sixpence; for of so much you unjustly defraud the man. He that is stronger than another may rob him by violence, and he that is more subtle may do it by cunning; but if the injury in both cases be the same, must not the guilt be so too?

On the other hand, the purchaser who strives to defraud the upright dealer of those lawful gains by which his own and his family's wants are supplied—who niggardly attempts to reduce an article below that standard which he knows will not enable the fair trader to pay his way, is secretly ministering to his own avarice, while he congratulates himself with the homely and oft-repeated proverb, "A penny saved is a penny got." Strict integrity forbids this spirit. Justice cannot reign in that individual who would treat all mankind as rogues.

From "Acquisitiveness: its Uses and Abuses."

GENUINE BENEVOLENCE.

Let not any individual, how poor soever he may be, say that he can be of no use in the world. The following anecdote proves to the contrary:

At Hoffeyl, in Switzerland, in 1821, lived a poor woman who devoted herself to the education and support of destitute orphan children, depending on the charity of the compassionate, which was her only resource. She maintained eight; five boys, and three girls. The expense of her establishment was scarcely three half-pence per day for each individual, including herself; yet the children were in good health, and remarkably lively, fresh-colored, and well-behaved. The elder taught the younger, and all of them served themselves and each other. The name of this exemplary personage was the Widow Rumph. She was seventy years old, at the date above specified. She had been the mother of fifteen children, and foster-mother to thirty-two more.

SLEEP AND DEATH.

FROM THE GERMAN OF KRUMMACHER.

Hand in hand they wandered over the earth, the angel of Sleep and his brother angel, Death. It was evening. A hill, overlooking the dwellings of men, clad in luxuriant green, invited them to rest. The last sounds of the vesper bell had died away on the breeze; a sad and solemn silence reigned in the scene before them. In stillness and quietude, the emblem of their calling, reposed the benevolent spirits; and darker grew the shades of night.

Then rose the angel of Sleep from his mossy couch, and scattered, with gentle hand, the invisible grains of slumber, which cool zephyrs wafted to the quiet habitations of the wearied tillers of the soil. Now sunk into sweet repose the dwellers of those rural cottages; from the aged man, whose head was whitened by the frost of many winters, to the smiling babe, whose life had but awakened with spring's early blossoms. The sick forgot his pain, the mourner his grief, poverty her cares. All eyes were closed.

His benevolent task fulfilled, the angel of Sleep joined his lonely brother. With a smile of innocence beaming on his countenance, he exclaimed, "When the morning dawns, and the flowers shed their fragrance on the plains, and the birds warble forth their sweet melodies toward heaven, then will men praise me as their friend and benefactor. Oh, what bliss to do good in secret and unseen! How happy are we, the invisible fulfillers of a Heavenly will! How blessed is our quiet calling!

So spake the gentle angel of Sleep; but his words of joy found no response in the troubled bosom of his companion. Deep wo marked the features of the angel of Death; and tears, such as mortals shed not, glistened in his dark, calm eye. "Alas," uttered he, "why not also to me the sweet tribute of gratitude? Earth calls me the spoiler, and the son of man denounces me as his foe."

"Oh, my brother," replied the angel of Sleep, "when the sun rises that shall quicken to a day that sets not, to an eternal spring, will not the righteous, in their awakening, know thee as a friend and benefactor? Are we not brothers, and the obedient doers of our Heavenly Father's will?

The countenance of the angel of Death brightened at these words; and stronger grew the tie that bound these brother spirits.

WHISKY AND THE MONKEY.

At a temperance meeting in New-York, Mr. Pollard, one of the devoted and efficient apostles of the good work, sent forth by the Washington Temperance Society of Baltimore, related the following anecdote:

Mr. Pollard concluded the meeting. He said he was a kind of old bruiser to bring up the rear. So much had been said, he scarcely knew what to talk about. But there was one thing he would talk about, and always intended to. For fifteen years he was in the gutter, the watch-house, the jail, and if he had had justice done him, he had once been in the penitentiary. He had seen as much of the miseries of drunkenness as perhaps any man, and he was now determined, if possible, to put down and drive it out of the country. Men boasted that they were not drunkards, but only moderate drinkers. He did once, but he believed that if six glasses made a man a drunkard, he who drank one glass was one-sixth of a drunkard. Men would get drunk once or twice, and not call themselves drunkards, and then these would get drunk again. They had not the abhorrence of the thing; and they had not the self-control of the beast. In his drinking days he was the companion of a man down in Anne Arundel county, who had a monkey which he valued at a thousand dollars. We always took him out in our chestnut parties. He shook all our chestnuts for us, and when he could not shake them off, he would go to the very end of the limb and knock them off with his fist.—One day we stopped at a tavern and drank freely. About half a glass of whisky was left, and Jack took the glass and drank it all up. Soon he was merry, skipped, hopped, danced, and set us all in a roar of laughter—Jack was drunk.

We all agreed, six of us, that we would come to the tavern the next day, and get Jack drunk again, and have sport all day. I called in the morning at my friend's house. We went out for Jack. Instead of being as usual on his box, he was not to be seen.

We looked inside and he was crouched up in a heap. Come out here, said his master. Jack came out on three legs, his forepaw was on his head. Jack had the headache; I knew what was the matter with him. He felt just as I had felt many a morning. Jack was sick, and could not go. So we put it off for three days. We then met, and while drinking, a glass was provided for Jack. But where was he? Skulking behind the chairs. Come here Jack, said his master, and drink, holding a glass out to him. Jack retreated, and as the door opened, he slipt out, and in a moment was on the top of the house. His master went out and called him down. He would not come. He got a cow-skin and shook it at him. Jack sat on the ridge-pole, and would not come. His master got a gun and pointed it at him. A monkey is much afraid of a gun. Jack slipt over the back side of the house. His master then got two guns, and pointed one on each side of the house, when the monkey seeing his bad predicament, at once whipped up on the chimney and got down in one of the flues, holding on by his forepaws. That man kept that monkey twelve years, and could never get him to taste one drop of whisky. The beast had more sense than a man, who has an immortal soul, and thinks himself the best of all creation.

Mr. Pollard addressed himself to the youth, and in the view of his example, urged them all to sign the total abstinence pledge, while they were yet young.

FIRST IMPRESSIONS ON THE GANGES.

Every thing is strange to him; groves of palm-trees meet his eye on every hand; he sees the footprints of the tiger upon the mud deposited by the last high tide; jackals meet him on his walk, and hardly move out of his track; and monkeys mimic the cries of dying innocence, in the adjoining copse; he sees the alligator basking upon the sand-bank like a log of wood; vultures and adjutants flapping each other with their wings, as they float by him rafted on a dead Hindoo; vampire bats skim silently through the evening air in search of prey; fire-flies glimmer and gyrate among the blossom laden forest trees; his ear is assailed and stunned by the noise, the buzz, and hum, and hiss, and clatter of ten thousand insects. The native tomtom sounds from the bazaar of a neighboring village; the houses are mere wigwams, shrouded in luxuriant vegetation. The people are almost naked, or clothed in muslin robes, with silver rings upon their ankles and their arms, their fingers and their toes, and golden ornaments in their ears and their noses. He is agreeably surprised to find them so fair, and more so to find them more handsome, and with more regular and finer-turned features than his own countrymen; graceful in their gait, easy and polite in their manners, and in their intercourse, highly polished and civilized; speaking an unknown language, and yet making themselves understood; kneeling in prayer along the highways, regardless of the turmoil around them, or pouring oblations into the sacred stream.

TEMPERANCE IN IRELAND.

In Mrs. Hall's book on Ireland occurs the following beautiful passage:

We entered, one day, a cottage in the suburbs of Cork; a woman was knitting stockings at the door. It was neat, and comfortable as any in the most prosperous district in England. We tell her brief story in her own words as we can recall them.

"My husband is a wheelwright, and always earned his guinea a week; he was a good workman, and neither a bad man nor a bad husband; but the love for drink was strong in him, and it was not often he brought me more than five shillings out of his one pound one, on a Saturday night; and it broke my heart to see the poor children too ragged to send to school, to say nothing of the starved look they had, out of the little I could give them. Well, God be praised, he took the pledge, and the next Saturday he laid twenty-one shillings upon the chair you sit upon.

"O! didn't I give thanks upon my bended knees that night? Still I was fearful it wouldn't last, and I spent no more than the five shillings, I was used to, saying to myself, may be the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks passed; and Glory be to God!—there was no change for the bad in my husband; and he never asked me why there was nothing better for him out of his hard earnings; so I felt that there was no fear for him; and the ninth week, when he came home to see me, I had this table bought, and these six chairs, one for myself, four for the children, and one for himself. And I was dressed in a new gown, and the children all had new clothes, and shoes and stockings, and upon his chair I put a bran new suit; and upon his plate the bill and receipt for them all—just the eight sixteen shillings they cost, that I've saved out of his wages, not knowing what might happen; and that always went before for drink. And he cried, good lady and gentleman, he cried like a baby—but 'twas with thanks to God; and now where's the healthier man than my husband, in the county of Cork? or a happier wife than myself, or *dacenter*, or better fed children than our own four?"

It is most unlikely that such a family will sink again into poverty and wretchedness. We might add largely to these cases, not only from what we have heard, but from what we have seen

SOMETHING FOR THE FARMERS.

The last number of the Cultivator contained an article, headed "Work for the Month," from which we have selected the following:

The winter months, to the farmer, are months of comparative leisure, but he will find no time for idleness. Negligence is no more to be tolerated in January than in July.

Animals require salt and water as much in winter as in summer, and the good farmer will see that they have both.

Animals fed on dry hay will do much better if they have a meal of roots once or twice a week.—For the horse, we prefer carrots, and even if fed on grain, these roots will be found most healthful.

Do not feed your stock in the street, or about your fields, but in your yards. The man who feeds in fields, or roads, loses his manure, poaches his grounds, and by the habit wastes at least one-third of his fodder.

If any of your animals exhibit symptoms of falling off, such as growing poor, neglecting their food, &c. they should immediately receive extra attention. Cows should have mashes of bran, or more nutritive food; and all kinds of stock so conditioned, should be carefully protected from the severities of the season.

Do not starve your fowls, if you expect large, well-filled eggs, or plump, fat pullets. Your profits from your fowls will, in general, be in direct proportion to the care and feeding you give them. Remember they must have a box of sand, gravel, plaster, ashes, &c. to roll in and pick pebbles from, to aid in the digestion of their food, and preserve their plumage and health unimpaired.

Give your horses salt frequently with their grain, and if you add a good handful of ashes, once a week, you will rarely find them troubled with cholic or bots. If you keep your horses on corn, you will find it better for them to have the grain and cob ground together.

Keep your lambs and old sheep separate; and, if possible, never allow more than fifty of any kind to lie together. Where too many are herded together, the strong are always in advance, picking out the sweetest and best of the hay, and trampling on the remainder. This is one of the ways in which the weak are sure to grow weaker, as well as the strong stronger.

Be sure to keep your diseased animals, no matter of what kind, if you have any, away from the rest of your stock.

Keep your stables and pens well littered with straw, and if you have plenty of it, keep your yards in the same condition. Littering adds to the comfort of your animals, and increases the quantity of your manure.

Examine your apple bins, and separate the sound from the partially decayed fruit.

Feed all your animals regularly. You find such a mode of feeding best in your own case, and you will find it so with them. Where animals are fed irregularly, they remain constantly in a restless, dissatisfied state; whereas, when fed punctually, they eat, and expect no more till the stated hour arrives.

Look out for your fire-wood for the ensuing year. Frost seasons wood rapidly; and if you cut and split now, the trouble of drawing tons of water to your wood-house may be prevented. Nothing can justify scolding in a woman, but a smoking house, and a fire of green wood. If you love soft words, fair faces, and sweet smiles, make sure of dry wood and a bright fire.

Settle up all your accounts punctually; do not let your mechanics complain for want of their pay, or the cry of those who have tilled your fields, rise to heaven in complaint of your negligence or honesty.

Winter, too, is the season in which works of charity and kindness are frequently required, and which the farmer ought never to neglect. There will always be those who are unfortunate and poor, and for such, good may always be done. The widow and the orphan, the sick and the destitute, have all their claims that may not be disregarded. The able poor must have employment; but in this land of abundance, none must be left to suffer.

Miscellaneous Items.

Worms in pots may be easily destroyed, simply by watering the soil with lime water, which may be made by putting a piece of lime weighing about two pounds, into a pail of water; when the whole is slacked and stirred up, it should be allowed to settle. The clear water may be then turned off, and the soil watered with it. The worms will soon leave the premises by crawling out upon the surface, when they may be taken out and destroyed. If any remain, another watering may be applied.—Too much must not be used, nor must it touch the plant. Powdered charcoal assists the growth of the cactus family. Decayed leaves of a plant just buried under the surface of the earth, form an excellent compost. The leaf of the same plant is best for each.

VALUABLE RECIPE FOR MAKING SOAP.—Take 25 lbs. clean grease (melted and strained) and put it hot into a barrel. Then take 18 lbs. potash, which will make about four pails of lye that will bear an egg; and put two pails of the hot lye into the barrel with the grease. The next day put in another pail full of the hot lye, and the next day the remainder. Then fill up the barrel with hot water, a pail full each day, stirring the contents thoroughly. Care must be taken not to turn the sediment of the potash in the barrel.

COALS TO NEWCASTLE.—The New-York Journal of Commerce says that a large number of hogsheads of Santa Cruz rum have recently been sent back to Santa Cruz, from New-York. The market here being so flat for the article, that it will bring a better price at the place whence imported. The movement among the reformed inebriates is accomplishing wonders in various ways.

PUTTY.—In removing old glass, spread over the putty, with a small brush, a little nitric or muriatic acid, and the putty will become soft.

STEARIC CANDLES.—Under this name a new article, for this country, has lately been brought into market. The oil is expressed from the tallow, and then the substantial matter made into candles. The candles are very hard, not oily at all, and endure much higher temperature than spermaceti.—They burn as beautifully as candles of sperm or wax. They have been manufactured in France for years; but the high duties on candles has prevented them from being imported. They are now manufactured in this city.—*New-York paper.*

LOW PRICES.—In Illinois, the farmers are obliged to take a cent and a half a pound for their pork. In Cincinnati, very good turkeys are sold for twenty-five cents apiece; and good chickens at a dollar a dozen.

ANTHRACITE COAL.—Lamps, candlesticks, inkstands, and other kinds of furniture, with various ornamental articles, are manufactured of anthracite.—The shape is massive and elegant, and the polish exceedingly brilliant, not liable to be easily dimmed or corroded by acid substances.

CURIOUS MACHINE.—By a simple machine, a mere tray, 20,000 needles thrown together, entangled in every way, are in three or four minutes accurately arranged, head and point.

TEMPERANCE.—Thomas Marshall, member of Congress from Kentucky, frightened at his increasing appetite for drink, lately resolved to sign the temperance pledge. To this end he inquired for a temperance member of the House, and found one in the person of Mr. Briggs, a country member from Massachusetts. A pledge was drawn up by Mr. B. and signed by Mr. Marshall. Determined, however, to make assurance doubly sure, and regarding this pledge as but a matter of private contract between his own judgment and conscience, he resolved to confess himself before men, and to unite with one of the temperance societies in Washington. A meeting was held, and Mr. Marshall publicly put his name to the pledge of the society, and delivered an address of unusual interest. This is the gentleman who took so honorable a stand against any further extension of slavery in Kentucky, two years since, in connection with Cassius M. Clay. He is of rare intellectual endowments, which his fatal propensity for exciting drinks threatened to render useless to himself and his country.

DEATH AT THE BRIDAL.—The Steubenville (Ohio) Herald says, that Mrs. Ann Pottinger, daughter of Mr. Robert Mills, of Jefferson county, was seized with an epileptic fit on the 26th ult. while on horseback, which caused her immediate death. She had only been married the day before, and was going to the residence of her husband, in Brooke county, Va. with a party of his friends.

RAILROAD ACCIDENTS.—The morning train of cars from Philadelphia was rushing down the grade near Warren, in this county, with great velocity, when the end of the broom before the engine, by carelessness, struck a turn-out, and threw the engine off the track, with a tremendous shock, as the ground was frozen, proceeded nearly one hundred yards into an adjoining common—drawing the passenger trains along with it. Here the engine, in running up a steep bank, upset, and with it, one of the long cars attached, filled with passengers, and a glowing, red-hot stove. Singular, indeed, to relate, not a passenger was injured. One of the men on the engine had his leg badly cut.

While the train of cars were going from Norristown to Philadelphia, on the 8th inst. a large stone, thrown by a blast in a quarry which the train was passing at the time, fell upon one of the cars, and passed through the top—although the car was full of passengers, not one was hurt.

A CHAPTER OF BLOOD.—We learn from the Picayune, the end of Willis Allston, who shot Gen. Reed, of Florida. We have seldom read such a succession of events of blood as is connected with this history. Mr. Allston, of Tallahassee, challenged Gen. Reed. They fought, and the General shot him. Willis Allston, brother of the deceased, and the General had a rencontre subsequently, when the former shot the latter. Allston then went to Texas. About the 10th of last month, he met Dr. John McNiel Stewart, in the woods, near Brazoria. An altercation arose between them, relative to a friend of Mr. Stewart; Allston drew a knife to stab him—but Stewart perceiving his intention, fired three shots at him, with one of Colt's pistols. Allston, though severely wounded, fired a rifle and shot gun at his opponent, which instantly killed him. The citizens of Brazoria arrested Allston, took him out and shot him. These incidents afford a terrible commentary on the life of a murderer, and the character of society in that quarter.

DANGER OF SAL VOLATILE.—An inquest was held in England, a short time since, on the body of an infant, four months old, who came to his death by putting a bottle of ammonia to his nose.

IMPRISONMENT FOR DEBT.—We perceive it is estimated that there are about sixty thousand imprisoned for debt throughout the United States. The New-York Star asks, "How long will it take these debtors to pay their debts while in prison?"

MAD DOGS.—An Ohio editor, in recording the career of a mad dog, says: "We are grieved to say that the rabid animal, before he could be killed, seriously bit Dr. Hogg and several *other* dogs."

SPREAD OF TEMPERANCE.—It is now supposed that there are 2,000,000 of teetotalers in the United States, and that the number is rapidly increasing all over the land.

YANKEE 'CUTENESS.—The duties on coffee, by the new British tariff, for the provinces, are, green coffee 2d. per pound, ground coffee 3d. The Yankees take it over ROASTED, and so, duty free—it being neither green nor ground.

GIRARD COLLEGE.—Of the large sum left by the late Stephen Girard for the establishment of a college in Philadelphia, more than half a million has been wasted, according to the Pennsylvanian, and another half million has been lost by investing it in the stock of the United States Bank.

Free-Labor Dry Goods.

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4 and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor*. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets.
Philadelphia, 1st mo., 13th, 1842.

Winter Term of Clinton Seminary.

THE WINTER TERM OF THIS INSTITUTION COMmenced on Wednesday, December 22, 1841; and will continue 14 weeks, under the direction of the following Board of Instruction:—

JOHN J. BUTLER, A. M. *Principal.*

Eld. HIRAM WHITCHER, and Mr. DANIEL S. HEFFRON, *Teachers in the Male Department.*

Miss ELIZABETH EVERETT, and Miss MARY ELIZA PADDOCK, *Teachers in the Female Department.*

Agents for Clinton Seminary.—Volney Elliot, Clinton, Oneida county, General Agent; Eld. Robert Dick, Middleville, Herkimer county; Eld. H. Whitcher, Clinton; Eld. D. W. McKoon, Poland, Herkimer county; Elder Benjamin McKoon, Hume, Alleghany county; Eld. L. G. Gardiner, Deansville, Oneida county.

THE FRIENDS OF THE OPPRESSED

Should be informed, that Clinton Seminary is accessible to all persons of good moral character, whatever may be their condition or complexion. We had, during the past term, among our pupils, a native Indian, and seven colored youth. While most of the literary institutions of the land exclude such persons from their halls, or if admitted, trent them in such a way as to deter most from entering, we invite all of these wronged and suffering classes of our fellow-citizens, who wish to qualify themselves for usefulness, to come here, where they shall find a *home* and protection, and all the facilities for improvement in our power to afford them. And we call on the friends of the oppressed to aid us in carrying out these plans. Shall we not be sustained in our exertions to communicate the blessings of science and religion to all, without an invidious respect of persons? We trust that our abolition friends will generously respond to the appeal in behalf of this institution.

Books.

ISAAC T. HOPPER has for Sale, at No. 143 Nassau street, the following Books:—

Elias Hicks's Journal.
Samuel Bownas' do.
John Woolman's do., to which is added his works.
Friends' Miscellany. By John and Isaac Comly.
Memoirs and Journal of Hugh Judge, a member of the Society of Friends, and minister of the Gospel.
A series of Extemporaneous Discourses, delivered in the several meetings of the Society of Friends, in Philadelphia, Germantown, Abington, Bybery, Newtown Falls and Trenton, in the year 1824. By Elias Hicks
The Quaker; being a series of sermons by members of the Society of Friends. 4 Vols.
William Bayly's Works.
William Shewen's Works.
Select Anecdotes of members of the Society of Friends.
Life of Thomas Cooper, who was a fugitive slave, and became an eminent Methodist minister. An authentic narrative.
A Beacon to the Society of Friends.
Thomas McClintock's remarks on two essays, said to have been written by Thomas Evans, of Philadelphia.
Civilization of the Indians. By H. Jackson.
Thomas Elwood's Journal; a new edition.
A Review of the General and particular Causes, which have produced the late disorders and divisions in the Yearly meeting of Friends, held in Philadelphia with introductory remarks on the state of the Primitive Church, &c. By James Cockburn.
The power of deception unveiled, and the man of sin revealed an analysis of the book of Revelations; to which is prefixed an essay on the system of man. By John Jones, a minister in the Society of Friends.
The Sandy Foundation Shaken, and Innocency with her open face. By William Penn. To which is added, Extracts from the writings of many primitive Friends on the Trinity, divinity of Christ, Atonement, the Scriptures, &c.
The Truth Vindicated; being an appeal to the Light of Christ within, and to the testimony of holy scripture, by way of answer to a pamphlet entitled, "Extracts from periodical works on the controversy amongst the Society Friends."
An exposition of the faith of the religious Society of Friends, &c. By Thomas Evans.
Brief remarks on impartiality in the interpretation of Scripture. By J. J. Gurney. Printed for private circulation only.

N. B.—I. T. Hopper intends, in the course of a few weeks, to publish the second edition of the Letters and Doctrinal Writings of Elias Hicks.

Popular English Periodicals.

Republished in New-York

LONDON QUARTERLY, EDINBURGH, FOREIGN,
AND
WESTMINSTER REVIEWS:
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AND
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